

THE PARABLE OF THE SOWER AND OF THE SEED.

Among other things Largly discourling of a good hart. describing it by uery many lignes of it.

By Thomas Taylor Preacher at Reding.

The second edition

LONDON Printed for IOHN BARTLET at the Guilt Cupp in Cheapside. 1623.

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THE PARABLE OF THE SOVVER AND OF THE SEED.

DECLARING IN FOVRE SEVERALL grounds among other things:

1. *How farre an Hypocrite may goe in the way towards heauen, and wherein the ſound Chriſtian goeth beyond him.*

And,

2. *In the laſt and beſt ground, largely diſcourſeth of a good heart, deſcribing it by very many ſignes of it, digeſted into a familiar method: which of it ſelfe is an entire Treatiſe.*

And alſo,

3. *From the conſtant fruit of the good ground, iuſtifieth the doctrine of the perſeuerance of Saints: oppugneth the fifth Article of the late Arminians; and ſhortly and plainly anſwereth their moſt colourable Arguments and euaſions.*

By THOMAS TAYLOR, late Fellow of Chriſts Colledge in Cambridge, and Preacher of the Word of God, at Reding in Bark-ſhire.

Imprinted at London by *Iohn Dawſon*, for *Iohn Bartlet*, and are to be ſold at the ſigne of the gilded Cup, in the Goldſmiths Rowe in Cheapeſide. 1623.

BRITISH MUSEUM

TO THE RIGHT WORSHIPFVL, MASTER

WALTER BATEMAN, Mayor of the Towne of Reding, Master EDVVARD CLARKE, one of the *Masters of the Chancery, and Steward of the same Towne,* Master IOHN SAVNDERS, *Iustice of Peace,* Master NICOLAS GVNTER, *late Mayor,* Master CHRISTOPHER TVRNER, *my especiall friend; with all the rest of the Magistrates, and Burgesses of the same Corporation: Grace and plenty of peace from God, &c.*

RIGHT WORSHIPFVLL:

WE read that when *Obed-edom* entertained the Arke of the Lord, the Lord blessed *Obed-edom* and all that he had, because of the Arke of God. That Arke was a signe of Gods presence, & a type of our Ministery

miſtery to which Ieſus Chriſt hath tyed his ſpeciall preſence. That Arke was graced with many miracles: By it, the waters of Iordan diuided themſelues, and gaue way to Iſrael to paſſe, as on dry land. By it, the huge walls of Ierico fell downe to the ground. By it, *Dagon*, the Idoll of the Philiſtims, was throwne to the earth & diſ-membred. This our Euangelicall Arke is countenanced with as many, & mighty miracles as euer that was: It paſſeth all the Iſrael of God thorow the mighty flouds, and impaſſable ſtreames of afflictions and impediments, that otherwiſe would ſtop them in their way to Canaan. By it, the huge walls of wickedneſſe, and luſts, euen all high thoughts, lift vp againſt God, and reared vp againſt heauen, are throwne downe, and caſt to ground By it, the adored *Dagon* of Popiſh idolatry, and ſuperſtition; of errours, hereſies, falſe-worſhip, and ignorant conceits, is caſt vpon his face, not able to abide the preſence of the Arke, & truth of God: and a thouſand ſuch miracles are daily wrought by it in the conuerſion of men.

From

From that Arke the Lord gaue immediate answeres, and diuine Oracles. From ours, we haue as sure directions, in all cases of faith, and sound doctrine, and also of Christian manners. In that, were the Tables of stone written with Gods finger: In this, are those Tables, not laid vp, but vnfolded, and Christ, the end of the Law, included. Before that, was the Pot of Manna, and the flourishing Rod of *Aaron*. This exhibiteth Christ the Bread of Life, and the Manna that came downe from heauen; together with his Rod and gouernment, which seemed quite cut off, & withered, in his death: but gloriously budding, and flourishing againe in his powerfull Resurrection. Now the way to meete with blessing is, to entertaine our Arke, as *Obed-edom* did that. For it was not the presence of the Arke, but *Obed-edoms* reuerent entertainment of it, that procured his prosperity. No more is it, the presence of a powerfull Ministery (suppose by Christs owne person & presence) but the kind and louing respect of it, that may expect blessing from it. This kind en-

tertainment *Obed-edom* expreſſed in theſe particulars.

1. He loued God himſelfe firſt, and for his ſake, the Arke of his preſence. Hee that loues not God, can neuer entertaine the Arke: and a ſure ſigne of a man hating God himſelfe, is the hatred of a faithfull Miniſtery.

2. *Obed-edom* embraced the Law of God with a reuerend affection: and for the loue of that, entertained the Arke, in which the Law was preſerued. For if *Obed-edom* had violated the Tables of ſtone, or broken the Rod of *Aaron*, or miſ-vſed the Manna: he had beene ſo farre from being bettered by the preſence of the Arke, that it would haue proued his deſtruction. No man can friendly embrace the Miniſtry, that liueth in the ordinary violation of any of the Lawes of God: or deſpiſeth any of the rules by which Ieſus Chriſt gouerneth his Church Yet, for ſuch a man to liue vnder a godly Miniſtery, it rather furthers his iudgement, than any way procures his proſperity.

3. *Obed-edom* entertaining the Arke, entertained alſo the Officers of it: he brake not off the rings, nor the barres in the rings, by which it was carried to and fro. No man can benefit himſelfe by the Miniſtery, that deſpiſeth ſuch godly Miniſters who as the barres in the rings of the Arke, propagate the Truth, and carry the Word of ſaluation among the Nations. This entertainment of the Arke of God, hath promiſe of bleſſing to our ſelues, and all that we haue. It is true, that Gods preſence is not to bee deſired for outward bleſſings: but yet euen theſe are annexed often vnto it. For godlineſſe is neuer without ſome great gaine: nor the Doctrine of godlineſſe ſo ſory a gheſt, but it leaues ſome bountifull gratuity for kind and louing entertainment. The Arke was neuer ſeparated from the Mercy-ſeate: to ſhew, that Gods mercy is neere vnto him that affecteth Gods preſence.

To you (Right Worſhipfull) I commend this care of prizing Gods Arke, ſet vp amongſt you, becauſe I thirſt after your

prosperity. Faile in this, and you haue let out the vitall spirit of your Corporation, which shall runne vpon rocks and ruine, as the ships on a stormie Sea, whose Mariners haue cast away their Card. Your wisdomes know what Gods Wisedome is plentifulin teaching, that declining in goodnesse, for most part bringeth a declination in the outward estate: whereof *Salomon* had wofull experience; whose departing from Gods wayes, lost him ten parts of his Kingdome at one clap. The dying speech of *Phineas* his wife is memorable; that when the Arke was taken from Israell, The glory is departed from Israel. Many things I might heere moue in, but I spare both you, and my selfe, seeing I can weakly speake vnto you. Onely now I will turne precepts into prayers, that as the dew from Hermon and Mount Sion, did distill on the valleyes round about them; so may this Towne, by your prudent gouernment, bee a patterne of piety, charity, and sobriety, to the whole Countrey about you. And as this famous Towne for pleasant situation, and

rich

rich commodities, for prudēt gouernment and ciuill ſtate, but eſpecially for the plentifull meanes of kno wledge and grace, is as a light ſet vp in a Candleſtick, as a Tower on the top of an hill, and as a Beacon to the whole Countrey: ſo your godly care may be ſo much the more to walk worthy your great priuiledges. For if darkneſſe ſhould be on this Hill, what can be expected in the valleyes? And if your faith ſhould not bee publiſhed, and your obedience ſhould not come abroad, among whom Gods Arke hath beene ſeated ſo long, who can expect the cōtinuance of your proſperity? I ſpeak not, to blot you with diſ-reſpect of your Miniſters, or the meanes of Gods preſence which you enioy; for I praiſe God, to ſee the Houſe of God ſo frequented, and your ſelues can confeſſe, how God hath been a good Pay-maſter already for ſome good affections this way, in much increaſe added of late yeeres to the outward eſtate both of your publike Corporation, and many priuate perſons: but to incourage you, both to the continuing, and adding to that you haue

haue begun, as knowing, it is no leſſe vertue to keepe, than to get; and that the more reſpect you giue to the Arke of God, the more will the Lord reſpect you in goodneſſe. Your example that are in eminent place, ſhall greatly further in others with Gods glory your own reckoning. Of *Veſpaſian* we reade, *Bonis legibus à ſe latis multa correxit, ſed exemplo probæ vitæ plus effecit apud populum:* Good Magiſtrates doe more good by good examples, than by good Lawes: and on the contrary, *Plus exemplo nocent quam peccato:* Their ſinne is not ſo hurtfull as their example. But I haue inioyned my ſelfe ſilence; and onely for your furtherance to the duty perſwaded, make offer to your Worſhips this little helpe and direction. A ſignification of my loue, a teſtification of my duty, and a piece of my thankfulneſſe for ſundry fruits of your louing reſpect of me both publike and perſonall. And to whom ſhould I rather dedicate this labour, than to you, who heard it preached with much gladneſſe? ſome of whom haue often profeſſed the much

much comfort and content which you receiued in the hearing, and ſince haue been inſtant ſpurres and perſwaders for the publiſhing, that you might haue it by you for a more continuall and conſtant direction. As I haue giuen way to your deſires: ſo God giue a plentifull bleſſing vnto it, as alſo to your whole gouernment and Corporation, that it may ſtill bee happy in the Arke, and for the Arke. *Amen.*

Your Worſhips in the Lord,

THOMAS TAYLOR.

REVERENDIS FRATRIBVS ERVDITIONE

ac virtute præstantibus, Ecclesiarum Redingensium Pastoribus, *Iohanni Deuison*, in S. Theologia Doctori, *Hugoni Dicus*; & *Theophilo Taylor*, fratri suo tam Christi quàm carnis sanguine coniunctissimo: gratiam Christi precatur & salutem à fonte.

Iremini forsan (viri spectatissimi) quid in causa sit, quòd ab assiduis meis laboribus, à quibus vix aliquid spacij ad requiescendum, & liberiùs cogitandum conceditur; in hanc scriptionem quasi furtim relabor. Instituti mei rationem paucis habete. Quæ Deus sacro vinculo simul deuinxit munera, ea diuellere & seperare nefas censeo. Publica præcipuè illa, simúlque augustissima (magistratus intelligo & ministerij) quorum vnum altero tam carere nequeat, quàm manus dextra sinistra sua. Cùm ad Prælum igitur (importuna quorundam

dam amicorum prece) libellus iste quasi è manibus meis eneptus esset, & sese Burgi nostri Præfectis obtulisset, non incommodum putaui; si & vos dignos Ecclesiarum nostrarum Præpositos; quos vna sedes, fides, mens coniunxerant, vna dedicatiuncula ijs adiungerem. Neque dubito, quin pro candore vestro, benignam aliquam interpretationem adhibere velitis; dum Christianum meum officium, & studium vobis probare cupiam, & tam animi mei beneuoli indicium; quàm affectus mei in vos synceri extare velim publicum aliquod argumentum. Nihil equidem magis cupio, quàm saluam inter nos beneuolentiam manere; qui pacis Præcones, Principi pacis, in Euangelio pacis, ad pacem inter Deum & homines stabiliendã iugiter inseruimus. Et testis est mihi (præter & supra conscientiam) Deus, me quamdiu versatus fui inter vos, vnicè studuisse, vt pacem fouerem, & concordiam. Aliquando tamen ὀκνοφεν ὑμᾶς ὁ σατανᾶς, nec mirũ: nouit enim quàm multũ Ecclesiis obsint paruæ ministrorum dissentiunculæ; nouit quàm paruæ res concordia crescant; cui summè inuidens, eam obliquis cuniculis multifariam labefectare conatur, variisque modis conuellere. Nouit iste inimicus ὸ τῶ καθεύδειν τὸς ἀνθρώπὸς, zizania sua seminare. Nouit incautos abripere nos, & opprimere in opinantes. Nos itaque (vt cordatos & ingenuos Christi seruos decet) nobis vndiq; de inceps prospiciamus ἵνα μὴ πλεονεκτηθῶμεν ὑπὸ τῦ σατανᾶ: ὲ γὰρ αὐτῦ τὰ νοήματα ἀγνοῦμεν. Memores Domini nostri, discipulous suos relinquentis sic alloquentis: εἰρήνην ἀφίημι ὑμῖν εἰρήνην τὴν ἐμὴν δίδομι ὑμῖν: vos fratres pro animi vestri synceritate in hanc partem hereditariam nostram mecum totos impendite. Sed pro pace multùm laborare apud pacis amatores superfluum est: quod Bernardus de iustitia. Quid restat, nisi vt (pace vestra) calcar addam vobis

&

& mihi in stadio hoc muneris nostri sanctissimo decurrentibus? Onus grauissimum & ipsis Angelis formidandum nobis incumbere nos non latet: sacra illa & honorifica functio, cui nos Deus addixit, viros cordatos requirit, & quadratos: viros inquam strenuos, nec tædijs fractos, nec laboribus fatigatos, nec discrimina reformidantes, nec resilientes ad obstacula. Deuoranda sunt digno Ministro multa indigna; dura patientia hîc opus est & inuicta animi fortitudine: canes vndique allatrant: quicquid calumniarum fingi potest (quibus ex consuetudine ego obdurui) in nos congeritur. Sed agite fratres. Patiamur, vt potiamur: animos ἐπος geramus & fortiter in hoc prælio: vna manu (cùm Israelitæ Dei sumus) strenuè agamus in opere, altera gladium teneamus ad hostes repellendos. Oues Christi famelicas (pias inteligo animas quæ esuriunt Iustitiam) pascamus, ευκαίρως, ακαίρως, nec vlla lucri spe, vel ambitione abripi nos sinamus, quin gregi Dominico quasi affixi stemus, cui diuina bonitas nos præposuit. Precibus porrò nos, sermonibus, scriptis, lachrymis pugnare prima nostra laus erit. Certamẽ illud; hæc arma. Mundi illecebris ne implicemur, quæ stellas in orbe Ecclesiæ splendentes, sicut è cælo solent deijcere in terram. Canum latrantium, forsan & mordentium molestias, & ferociam eò minùs faciamus, cùm & dux viæ Iesus noster hominum ατόπων, καὶ πονηρῶν putidas calumnias effugere non potuit: & abibunt breui in fumos omnes illæ calumniæ vetústa, & rancidæ in sanctissimos quosque olim, & nunc dierum ex cogitatæ. Stemus (fratres) in acie iunctis animis, viribúsque ἑδραῖοι, ἀμεταχίνητοι, περισσεύοντες ἐν τῷ ἔργῳ τοῦ κυρίου πάντότε, εἰδότες ὅτι ὁ κόπος ὑμῶν οὐκ ἔστι κενὸς ἐν κυρίῳ, Viam quã ingressi sumus asperã licet arduam, & carni molestã teneamus, & in illa constanter incedamus, vt ad palmam

supernæ nostræ vocationis tandam aspiremus. Non excedam epistolæ modum, nec indiget prudentia vestra monitione nostra. Accipite quæso libellum hunc, eo quo venit in manus vestras animo, amico scilicet, & candido. Vtinam in eo omnia essent adeò ex voto cõposita, vt nulla ex parte doctorum iudicia reformidem. Præiudicia non moror, omnes indignitates tacito mœrore paratior denorare, quàm vt Ecclesiæ pro mensu, & modulo meo non prosim. Non vno gradu incedunt omnes boni, sed vna via: si non cursum eundem, eundem tamen cum optimis portum tenere me confido. Dominus Iesus vos nouis Spiritus sui incrementis cumulet, pios vestros conatus vbertim benedicat, & vos benedictionibus augere pergat, vt in specula vestra ad finem vsque fructuosè perstetis, donec Iustitiæ illa Corona in cælis reposita, capitibus vestris sit imposita à Iudice illo iusto, in die illo. Amen.

Conseruus vester,

THO. TAYLOR.

A Prayer for any time, or Perſon.

O LORD GOD, Moſt mightie in thy ſelfe: and moſt mercifull in thy Sonne my deare Saviour. I a moſt miſerable ſinner: in my ſelfe a peece of earth, and by my ſinne a peece of hell. Doe with all humilitie of heart caſt my ſelfe downe at thy foot-ſtoole, to offer vp to thy Maieſty, the ſacrifice of Prayer and Prayſes. Vnto which ſervice I am neither worthy nor able, except thou pleaſeſt to giue me a worthineſſe in Ieſus Chriſt, and the aſſiſtance of thy good Spirit, to helpe mine infirmitie. And therefore I beſeech thee, receiue me to grace, comming before thee in that new and living way, which is paved with his precious blood, and behold me all covered over with the mantell of his righteouſneſſe and innocency; that in that garment of my elder brother, I may get bleſſing from thee. And whereas the number of my ſinnes might iuſtly accuſe me, and the guiltineſſe of them might for ever oppreſſe me, and wrap me in the curſe and damnation due to tranſgreſſors. O Lord take away all mine iniquitie, and pardon all my ſinnes, which I muſt confeſſe, I haue moſt ſinfully committed againſt thy grace, againſt mine owne knowledge, againſt many motions of thy Spirit, and againſt many purpoſes of mine owne heart. Not onely multiplying them as I haue multiplied the moments of my life, but haue made them out of meaſure ſinfull, by adding vnto them, impenitency, hardneſſe of heart, deadneſſe of ſpirit, and ſecuritie of life, and yet all this while could flatter my ſelfe as in a good eſtate. O how mightſt thou purſue me with all that wrath which thou

haſt treaſured for thine adverſaries; for, I haue broken all thy Lawes in every branch and circumſtance of the ſame. But eſpecially, I haue great cauſe to bewayle my vnfruitfulneſſe, and not profiting in the Goſpell; and happy were I, if I could with plenty of teares confeſſe the truth againſt my ſelfe: that I haue not growne in knowledge and grace according to my time and meanes. I haue indeed ſtood in the number of Gods people, but I haue not walked with thee my God, with that watchfulneſſe, and chearefulneſſe, as I haue obſerved ſome of thy ſervants haue done. I haue beene dull and vnprofitable in my courſe, and haue not honoured thee as others haue done, and I ought to haue done. I haue not found in my ſelfe that fervent care and zeale, which is required in Gods people, and I haue ſeene in ſome other. Oh, how ſoone haue I beene weary of well-doing, who am in any worldly vanitie vnweariable: & now finding ſo little comfort in my ſelfe, how dare I come neare thee for comfort? and yet where can I goe for it any whither beſides thee? or how canſt thou comfort any but mourners? Whereas my ſelfe neither ſee my miſery as it is, nor can get my heart to mourne for my offences, as becōmeth ſuch an offender. But thou, Lord, that madeſt my heart, canſt change it: doe thou take it into thine owne hand, and faſhion it to thine owne liking. Take from me this heart of ſtone, and giue me an heart of fleſh; a ſoft heart, a mourfull heart: and the nearer that I approach vnto thee, make me to abhorre my ſelfe in duſt & aſhes ſo much the more. Make me aſhamed of my ignorance, in ſuch meanes of knowledge; and to bluſh in thy preſence, for my vnfruitfulneſſe after ſo long manuring. Oh, cleare mine eyes, that I may ſee my ſinnes, to bring me to true ſorrow for them: at leaſt, to godly griefe, that I cannot grieue for them as becommeth ſo great a ſinner.

Worke in me an hunger and thirſt after grace and mercie aboue all things in the world; and ſatisfie this thirſt with a bleſſed ſence of the pardon of all my ſins, that they being pardoned in heaven, and in mine owne heart, I may

obtaine

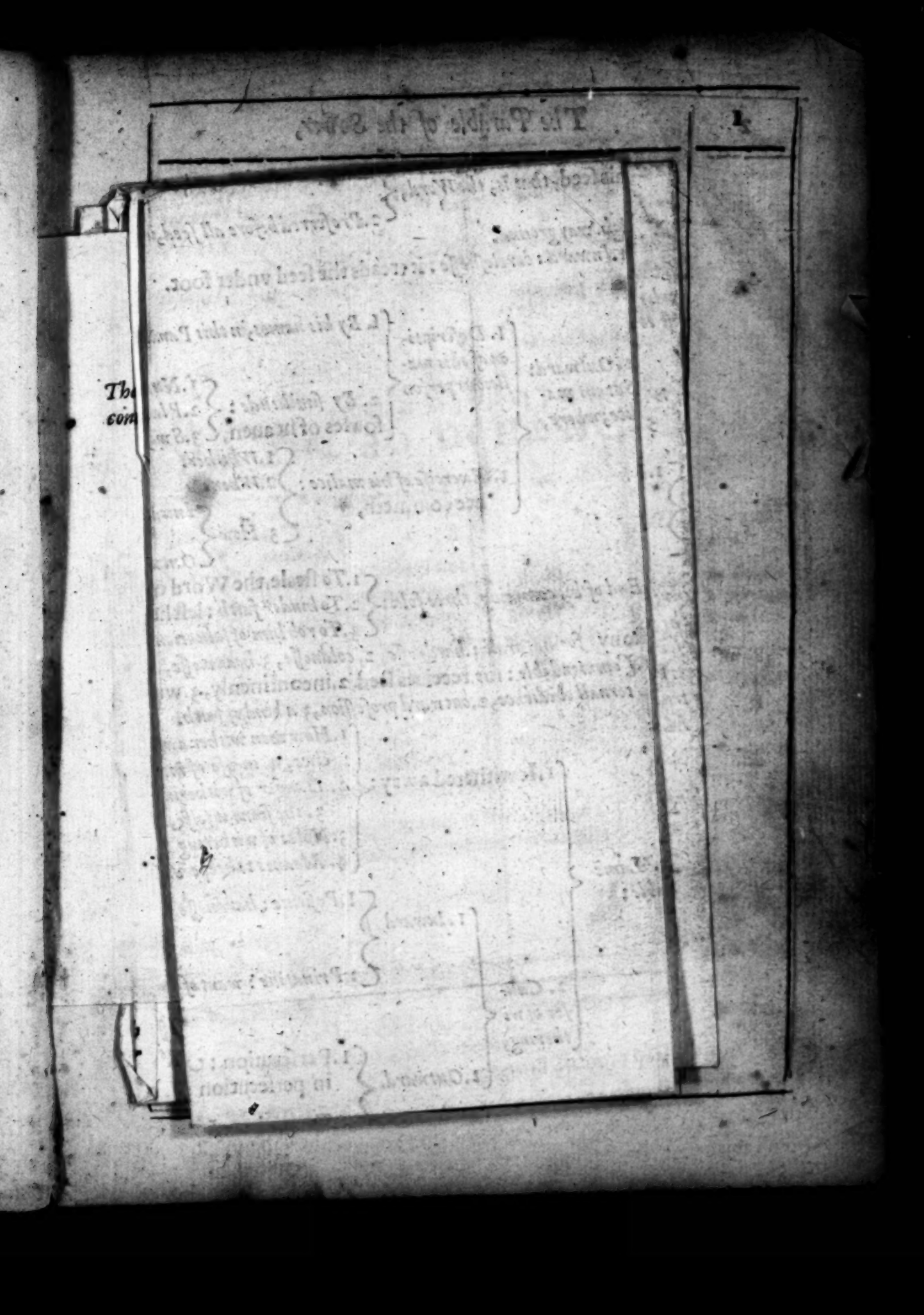
obtaine a ſweet peace, both with thee my God, and in mine owne Conſcience. Oh, what a great requeſt is this to beg the pardon of ſo many ſinnes, ſo ſinfully committed: but I know, that thou art the Sea of mercy, and it is all one with thee to forgiue ten thouſand Tallents as one; oh, giue me ſound faith, to bring reſt to my ſoule by apprehending ſo great ſalvation. And having once obtained ſo ſweete a peace, Lord make me carefull to prize it, and watchfull to preſerue it againſt the temptations of Satan, againſt all the corruptions of mine owne heart, and againſt all the allurements of this evill world. Make all ſinne hatefull vnto me every where, but eſpecially that which lyeth cloſeſt to my owne deceitfull heart. Oh, ſtabliſh me with all the armour of God, that as I am continually ſubiect to ſinne, I may be continually fenced againſt it. Crucifie in me all noyſome luſts, as pride of life, ſelfe-loue, earthlineſſe, frowardneſſe, and whatſoever els in me fighteth againſt thy grace, and my ſoule. Keepe my heart, I beſeech thee, as a pure ſpring from all filthineſſe and poyſon, that all that iſſueth thence into my ſpeeches and actions, may be ſweet, wholſome, and ſavory. And Lord make me henceforth delight in thy ſervice, and make my ſervice ſound, that the weaknes of it may not hinder the acceptance. Worke in me a loue of godlines, that I may make it a trade, and a pleaſure, and and giue it honour and reſpect, when it is moſt diſhonored in the world.

And now ſeeing I am caſt into perillous times, Lord hold me ever ſtedfaſt, that I never waver in the faith of the Goſpell, in which is aſſured life: and not keepe me onely from the bitter fruit of declining, but as being planted in thine houſe, make me more fruitfull in mine age, that the longer I liue I may be the better, and that my laſt dayes may be the beſt of all. And that I may be weigned from worldly delights, Lord ſhew me the good things of a better life, that I may both highly eſteeme of heavenly things, and leſſen my eſtimation of things earthly; but eſpecially, that Chriſt may be the ſweeteſt of all things vnto me, and

all things els bitter in comparison of him. Yet let me not want any earthly mercy, wherewith I may be fitted for thy service, nor a charitable heart in free dispensing them to the needy members of Iesus Christ: nor let me so enioy any thing on earth, as therefore or thereby to hazzard the losse of heaven. And to this end, helpe me in all earthly businesse to keepe an heavenly minde. Blesse all thy blessings vnto me, blesse all thy corrections, and lead me by both thy hands vnto repentance. Finish the worke of grace thou hast begun in me, and begin whatsoever is wanting vnto me, and happily guide me through this Wildernesse, and wandring here below, to that happie rest prepared for all Gods people.

Be mindfull of thy Church all abroad, and every faithfull soule lifting vp pure hands in any corner or Country of the world, and let me see the peace of Ierusalem all my dayes. Comfort the comfortlesse, and deliver thine Israell from all his troubles. Vphold thy Gospell in this Kingdome, with the happie estate of Prince and people; and let not the fearefull sinnes of this age depriue our posteritie of the happie inheritance of the Gospell of peace, but let thy loue be as a Banner displayed over this Nation for ever. Be neare vnto them whom thou hast made neare vnto me in the strait bands of nature, grace, or any dutie. Let thy grace grow vp with them all as they grow in daies and yeares. Giue thy Children every where the fruites of thy loue they desire, and the graces whereof they stand in need. Heare me for all the members of Christ, that may haue helpe of my Prayers, heare them for me, and heare vs all for the merit and mediation of thy deare Sonne Iesus Christ, who sitteth at thy right hand, making requests for the Saints; To whom with thy selfe, and God the holy Ghost, three glorious persons, but one eternall wise God, be ascribed all prayse and glory from me, and thy whole Church, from this time forth for evermore,

AMEN.



A TABLE OF THE METHOD OF THE WHOLE
Paralle followed in this Exposition.

The words containe
- 1. *A Preface*:
  - 1. *Occasion*: much people gathered together.
  - 2. *Kinde of Doctrine*: he spake by a Parable.
- 2. *A Parable of a Sower*: where
  - *Sowing*: in it
    - 1. *Agent*: a Sower: *that is, Christ himselfe, vers.37. who sowes*
      - 1. *By himselfe.*
      - 2. *By his Ministers.*
    - 2. *Action*: went out: *Christ goeth forth, 1. in Spirit, 2. in Person, 3. in Ministery.*
    - 3. *Intention*: to sowe his seed, *that is, the Word,*
      - 1. *Compared to seed, in six things.*
      - 2. *Preferred before all seed, in foure things.*
  - 1. *Fruitlesse, three sorts:*
    - 1. *Ground,*
      - 1. *Kinde*: high-way ground.
      - 2. *Causes of fruitlesnesse,*
        - 1. *Inward*: careles nesse: it treads the seed vnder foot.
        - 2. *Outward*: Satans malice, where,
          - 1. *Description of this malicious person*
            - 1. *By his names, in this Parable*:
              - 1. The euill one, *Mat.13.19.*
              - 2. Satan, *or enemy, Mar.4.15.*
              - 3. *Diuell*: here.
            - 2. *By similitude*: fowles of heauen,
              - 1. *Number, many*
              - 2. *Place, aboue vs.*
              - 3. *Swift and nimble*: *so are euill spirits.*
          - 2. *Exercise of his malice*: hee commeth,
            - 1. *Whither.*
            - 2. *When.*
            - 3. *How*
              - *Inwardly, three wayes.*
              - *Outwardly, three wayes.*
        - *End of his comming, three fold*:
          - 1. *To* steale the Word out of the heart.
          - 2. *To hinder faith*: lest he beleeue.
          - 3. *To rob him of saluation*; and so be saued.
    - 2. *Ground,*
      - 1. *Kinde*: stony: *for naturall, 1. hardnesse, 2. coldnesse, 3. heauinesse, 4. vnprofitablenesse, 5. contempt.*
      - 2. *Successe,*
        - 1. *Commendable*: 1. *it* receiues seed, 2. incontinenly, 3. with ioy, 4. *it springs up: 5. to ex-*
          ternall obedience, 2. outward profession, 3. a kind of faith.
        - 2. *Lamentable*:
          - 1. It withered away:
            - 1. *How men wither away*: 1. *in iudgement, 2. affection, 3. pra-*
              ctice, 4. in vse of meanes.
            - 2. *Danger of withering, in respect of* 1. *God, 2. the Church,*
              3. the sinne it selfe, 4. the iudgement of it.
            - 3. *Notes of withering sixe.*
            - 4. *Meanes to keepe vs from withering sixe.*
          - 2. *Lamentable*:
            - 1. *Inward.*
              - 1. *Positiue*: hardnesse, stoninesse.
              - 2. *Priuatiue*: want of
                - 1. *Moysture of*
                  - *Vnction.*
                  - *Compunction.*
                - 2. *Earth, Mark.4.5.*

- 1. Inward.
  - 1. Moysture of { Compunction.
  - 2. Privative: want of
    - 1. Earth, Mark. 4.5.
    - 2. Roots, ibid. vers. 6.
- 2. Causes of withering,
- 2. Outward.
  - 1. Persecution: Mat. 13.21. in persecution goe away: { Meanes against it, 7. / Reasons, 4.
  - 2. Tentation, Luk. 8.13.

Succesſe of ſeeds in the grounds:

1. Fruitleſſe,
- 3. Ground.
  - 1. Kinde of ſoyle: thorny ground.
  - 2. Succeſſe.
    - 1. Commendable:
      - 1. Goes as farre as the former, in 1 hearing, vers. 14. 2. receiving, Math. 13.20. 3. growing, it ſprang vp.
      - 2. Goes beyond it:
        - 1. Ground ſofter: mould moyſter: ſoyle deeper.
        - 2. It ſprings vp to a blade and eare.
    - 2. Lamentable: they bring no fruit, that is,
      - 1. No good crop.
      - 2. No laſting fruit to the harueſt.
  - 3. Cauſes of failing,
    - 1. Generall, thornes, luſts, becauſe (as thornes) 1. they ſupplant the Word, 2. hinder heate of the Sunne, 3. draw away the moyſture.
    - 2. Speciall: of 3. ſorts:
      - 1. Cares of the world, ver. 14. choke the Word, { 1. Before hearing, two wayes. / 2. In hearing, two wayes. / 3. After hearing.
      - 2. Riches called deceitfulneſſe of riches, where two things,
        - 1. Deceit of riches
          - 1. Whereof, { 1. Of Gods Word, 2. Of our Religion, 3. Of our hearts, 4. Of ſound iudgement, concerning themſelues, our ſelues, others, 5. Of ſaluation.
          - 2. Whereby. n. falſe { Promiſes. / Performances.
        - 2. Choke the Word, as the former. { Before, / In, and / After } hearing.
      - 3. Voluptuous liuing.

2. Fruitfull,
- 1. Soyle, good ground: where
  - 1. How it comes to be good.
  - 2. How knowne ſo to be: if the heart be
    - 1. Emptied of bad qualities.
    - 2. Well qualified by grace, where
      - 1. Meanes to attaine ſuch qualities.
      - 2. Markes, when they are attained, reduced to 7. heads: in reſpect { 1. Of God, 2. Chriſt, 3. The Spirit of God. 4. The Ordinances of God, 5. I ſelfe, 6. Good duties 7. Sinne and euill.
- 2. Succeſſe, of fruitfulneſſe: where
  - 1. Meaſure, an hundreth fold.
  - 2. Continuance, with patience.

Place this Table before folio 1.

A TABLE OF THE MARKES of a good heart.

In the Treatise of a good heart consider 3. things:

1. The Meanes: in generall, two,
   - 1. To see the defect in nature.
   - 2. To seeke supply by grace of
     - 1. Action: 3.
       - 1. Of preparation.
       - 2. Of new creation.
       - 3. Of irrigation.
     - 2. Acceptation.

2. Markes of it: in regard of
   - 1. God: it hath fiue properties,
     - 1. Desires neerer vnion with God.
     - 2. Seekes him with the whole heart.
     - 3. Stands wholly to Gods approbation.
     - 4. Resteth and reioyceth in God as his onely portion.
     - 5. Aimeth directly at Gods glory, in all his
       - Parts.
       - Actions,
         - Naturall.
         - Spirituall
   - 2. Christ: fiue others;
     - 1. Preferreth Christ aboue a thousand worlds.
     - 2. Reioyceth more in Christ, than all worldly ioyes.
     - 3. Giueth it selfe wholly to Christ, who hath giuen himselfe to it.
     - 4. Prepareth a roome in it for Christ to dwell in.
     - 5. Conformeth it selfe vnto Christ.
   - 3. The Spirit of God: in respect of
     - 1. Spirituall assurance: by the
       - 1. Witnesse, 2. First fruits, 3. Seale, 4. Earnest, 5. Liberty of the Spirit.
     - 2. Spirituall worship, proceeding,
       - 1. From Gods Spirit, 1. inspiring, 2. directing, 3. assisting.
       - 2. From our spirit, 1. contrite, 2. cheerfull, or free, 3. sincere, 4. fervent, or zealous.
     - 3. Spirituall graces, in number fiue:
       - 1. Humiliation: in respect, 1. Of God, 2. Of it selfe, 3. Of other things,
       - 2. Illumination: the soundnesse of which is discouered by sixe markes
       - 3. Iustification, by sound faith, manifested by fiue markes.
       - 4. Pacification, or true peace; 1. With God; 2. With it selfe; 3. with others.
       - 5. Supplication or true prayer, tryed by, 1. the Moner, 2. the Matter, 3. the Manner, in
         - 1. Faith, 2. feruency, 3. humility, 4. offering by Christ.
     - 4 Spirituall growth: in two things;
       - 1. Out-growing of ordinary sinnes and euils of heart and life.
       - 2. Growing in all graces: as 1. Knowledge, 2. Faith, 3. Loue, 4. Patience, 5. Obedience, 6. Heauenly-mindednesse.

3. Markes of it: in regard of
   - 1. Chuseth, in the true
     - 1. Causes: 1. Efficient, 2. Matter, 3. Forme, 4. End.
     - 2. Effects: whereof fiue are named

heart consider 3. things:

- 1. Chuseth, in the true
  - 1. Causes: 1. Efficient, 2. Matter, 3. Forme, 4. End.
  - 2. Effects, whereof fiue are named.
- 2. Embraceth, in
  - 1. Inward affection; 1. firmely beleeues it, 2. fervently loues it, 3. ioyfully cleaues to it.
  - 2. Outward effects; 1. promotes it, 2. professeth it, 3. adornes it, 4. suffers extreme things for it, 5. honoureth the Professors of it.

4. Gods Ordinances: in respect of
- 1. Christian Religion, which it
- The meanes of vpholding it: three:
  - 1. The Word: fiue rules of hearing.
  - 2. The Sabbaths: fiue markes
  - 3. The Ministers: 4. markes

  } of a good heart.

5. It selfe: it hath many properties:
- 1. Newnesse, 1. in knowledge, 2. conscienec, 3. will, 4. affections, loue, ioy, feare, zeale.
- 2. Softnesse, three markes.
- 3. Cleannesse.
- 4. Singlenesse and sincerity, of which fiue markes.
- 5. Fruitfullnesse.
- 6. Watchfulnesse, 1. of it selfe; 2. against sinne, before, in, after sinning; 3. his graces; 4. his whole conuersation, 5. It watcheth for the comming of Christ.
  - Alone:
  - With others for
    - Communication.
    - Company.

6. Good duties: to doe them,
- 1. Wisely, in fiue rules: 2. Humbly in three rules: 3. Heartily: 4. Abundantly, for foure reasons: 5. Vniuersally, three rules: 6. Constantly: 7. Watchfully.

7. Sinne:
- 1. It sees the misery of sinne, 2. Truly repents for sinne, where is, 1. confession against it selfe, 2. casting out all knowne sinnes, 3. remorse, 4. reuenge.
- 3. Laboureth earnestly for assurance of pardon: 4. Feares and watcheth all sinne to come: 5. Retaines a full purpose of not sinning.

3. Motiues:
- 1. Onely such an heart keepes the Word to saluation.
- 2. God esteemes the goodnesse of our workes, by the goodnesse of the heart.
- 3. Without it thou loosest all thy labour, hopes, and expectation.
- 4. It is an essentiall difference betweene a godly man, and an hypocrite.
- 5. The whole comfort of a Christian vnder God, is in a sound and honest heart;
  - 1. In all troubles,
    - From within.
    - From without.
  - 2. In all times; in 1. life, 2. death, 3. iudgement.

Place this Table in Page 270.

all things els bitter in comparison of him. Yea let me not

6 SE 55

THE PARABLE OF THE SOWER, AND OF THE SEED.

LVKE 8. 4. &c.

4. *Now as much people were gathered together, and were come to him out of all Cities, he ſpake by a Parable.*

5. *A ſower went out to ſow his ſeed, and as he ſowed, ſome fell by the way-ſide, and it was troden vnder feet, and the fowles of heaven devoured it vp.*

6. *And ſome fell on the ſtones, and when it was ſprung vp, it withered away, becauſe it lacked moyſture.*

7. *And ſome fell among thornes, and the thornes ſprang vp with it, and choked it.*

8. *And ſome fell on good ground, and ſprung vp, and bare fruit an hundreth fold.*

GREAT is the ſimilitude betweene the ſpirituall *Manna* of GODS Word, and that corporall of the *Iſraelites* in the Wilderneſſe. *That* refreſhed hungry and famiſhed bodies: *This*, hungry ſoules. *That* was ſmall both in ſubſtance and ſhew, but great in vertue and power: ſo

this ſeemes weake, when it is moſt powerfull. *That* came from heauen, and fell with the dew: ſo *this* is heauenly, and with it commeth the dew of grace. *That* was white as ſnow, and ſweet as honey: ſo *this* is pure, and reioyceth the heart. *That* fell every day, and all, both good and bad gathered it, but not all to the ſame end: ſo all muſt daily gather of *this* Manna. Euery one heares the Word, but not all alike: ſome it feeds, to ſome it putrifies, as Manna that was kept againſt Gods Commandement. *That* ceaſed ſo ſoone as they came into *Canaan*: ſo in our heauenly *Canaan* ſhall be no gathering by the Word and Sacraments, the fruits of our good Land ſhall feed vs.

He that was the true Manna, and the Bread from heauen, our Lord Ieſus, in this Parable ſhewes the nature, quality, vſe, and divers ſorts of gathering, and gathers of this little, white, and ſweet ſeed of Gods Word, affoorded to feed and ſtrengthen vs through the barren wilderneſſe of this world.

In the words, conſider, 1. A Preface, verſ. 4. 2. A Parable, 5, 6, 7, 8.

In the Preface, { 1. The occaſion, *as much people were gathered, &c:* 2. The kind of Doctrine, *he ſpake by a Parable.*

The occaſion was, the *gathering of much people together*, and *comming vnto Chriſt out of all Cities*. Chriſt had powerfully taught them, and with authoritie, not as the Scribes. He preached a ſtrange doctrine to them, who had beene ſet ſo faſt in the Rudiments of the Law. He had wrought many great and potent miracles, mightily declaring himſelfe the Sonne of God.

God. The course of his life was most innocent in himselfe, most charitable and helpefull to others. Great was the fame of Christ in all the Country: so as people came flocking and thronging vpon him out of all the Cities, by sea, and by land. Multitudes came, all in the same action, but not with like affection: some, to see his person: some, to heare his Doctrine: some to admire his Miracles: some (perhaps) to picke or catch matter of accusation. But, what ever their intent was, our Lord, who never slipped any opportunitie of doing good, apprehendeth the occasion, and beginneth to teach them.

Here something is to be learned, both from the example of this people, and of our Lord himselfe.

By example of the people, learne two things.

I. To prease with diligence to heare the voice of Christ. He is the welbeloved Sonne, in whom the Father is well-pleased, Math. 3.17. therefore *heare him*, chap. 17.5. Reasons. 1. He speaketh the *words of life*, Ioh. 6.66. and without them we *abide in death*. He is *the truth and the life*, chap. 14.6. not the Author onely, but the publisher of it. 2. Consider the recompence: Where Christ seeth multitudes of men readie to heare, hee will present himselfe ready to teach: as here, he saw the willingnesse and diligence of the people out of all Cities, and he spake vnto them. 3. It is a sound testimonie to the truth, in good and holy manner, with zeale and delight to heare the Word of God. *He that is of God, heareth Gods Word.* And not to frequent the voice of Christ, is to *withdraw ones selfe vnto perdition*. And such, though they be in the Church, yet are not of the

Be diligent to heare the word.

Reas. 5.

1

2

3

Ioh. 8.47.

Heb. 10.

Church. 4. All other ſervice and devotions are loſt and vnfruitfull, if thou beeſt not a diligent and reverent hearer. *Pro.* 28. 9. *He that turneth his eare from hearing the Law, his prayer is abominable.* 5. Conſider the future danger. If ſo many ſorts of Hearers be condemned, as three of foure, for want of a right and good manner of hearing, how great damnation abides ſuch as will not heare? Math. 10. 14. *If any will not heare your words, ſhake off the duſt of your feet againſt that perſon. Verily I ſay vnto you, it ſhall be eaſier for Sodom and Gomorra than for that Citie or perſon.* Act. 3. 23. *Euery one that will not heare that Prophet, ſhal be rut off.*

Vſe. See that yee deſpiſe not him who ſpeaketh from heaven: for if they eſcaped not, which refuſed him that ſpake on earth; much more ſhall wee not eſcape, if wee turne away from him that ſpeaketh from heaven, Heb. 12. 25. *Obiect.* If Chriſt would ſpeake from heaven, we would come and heare, and flocke together, as theſe multitudes did. But now we cannot heare Chriſts voice. *Anſw.* Himſelfe hath ſaid; *He that heareth you, heareth me; and he that deſpiſeth you, deſpiſeth me,* Math. 10 40. Ioh. 13 20. Malice againſt the ſervant, proceeds from malice againſt the Maſter, and ſo the Lord accounts it, Act. 7. 51, 52. The holy Ghoſt is reſiſted, when his meſſengers are reſiſted. *Obiect.* But we haue other buſineſſe to doe, our Trades to follow, &c. *Anſw.* 1. *One thing is neceſſary:* Godlineſſe is the greateſt trade, and the greateſt revenue. 2. This people left their trades and buſineſſes, and flocked after Chriſt. *Obiect.* Then ſhould we incurre ſlander, reproch, diſgrace. *Anſw.* 1. Thy praiſe ſhall be of God, if thou be a good hearer.

2. Theſe

2. These feared not the breach of men, or the Magistrates censure, or sentence as against Innouation, though after a most vnusual manner they flocked by multitudes out of all the Cities. *Obiect.* But they be but a few poore meane men that flocke to Sermons. *Answ.* 1. Here is Christs word true, *The poore receiue the Gospell*, Math. 11.5. 2. Neither Christ, nor his Word accepteth persons, but gladly teacheth and encourageth such.

II. In that the people came flocking together, with zeale and forwardnesse, wee learne thus much: that we ought cheerfully and diligently to come together to heare the Word, and be ready before hand when Christ is to speake. These were present before he began to speake. *Be forward in hearing the word.*

Reasons. 1. This was prophecied of Beleeuers, Esa 2.3. *Many shall goe vp to the Mountaine of the Lord, and shall say, Come, let vs goe vp.* Psal. 122.1. *I reioyced when they sayd, Let vs goe vp to the house of the Lord.* Esa. 60.8 *Who are these that fly like a cloud, and as Doues to the windowes?* 2. God lookes not onely that the substance and matter of an action be good, but the manner must be sutable. Hee cares for no careless seruice. 3. A good heart findes nothing so sweet as God and his presence: and this is promised to true seekers. *Dauid*, in many wants, desires but *one thing*, and that is, *to dwell in the house of God all his dayes, to see the beauty of his face:* and, *Oh how amiable are thy Tabernacles! my soule longeth after the liuing God: when shall I appeare before him?* 4. These Iewes perceiuing some temporall good from Christ, who filled their bellies, healed their bodies, raised *Reas.* 1. 2 3 Psal. 27.4. Psal. 84.1. 4

their deed,&c. did thus flocke after him, ſea and land could not ſeperate them. But he that findes the ſweetneſſe of the Sonne of God, bringing downe the bread and water of life to eternall life, healing all diſeaſes of the ſoule, which no herbe or plaiſter could doe, but one made of his owne heart-blood, raiſing the dead and rotten in their ſinnes, ſtinking in the graue, to a new and eternall life, muſt needs flocke after him, and follow him as cheerfully as euer did this people.

Vſe. Let this ſhame our dulneſſe, who are ſo ſlacke and heauie in the ſeruice of our God. If Chriſt will waite vpon vs, and our leiſure, wee will ſometimes heare him a piece of an houre. It is an vnconſcionable ſin of this place, that though you come at length you come not flocking, or together, as this people, nor goe out together. Act. 10. 33. *Cornelius* (a great man) and his company were ready againſt the time of *Peters* comming. *Wee are all now here before God* (ſaith he) *to heare the things that are commanded thee of God.* Not that this attendance is due to the perſons of your Miniſters, but to their worke and office. But you cannot ſay when your Preacher comes, *We are all here preſent*; nay, ſcarce a few of ſo great a Congregation. Take heed; if you do any thing for God, do it cheerfully, doe it freely: Let your prayers, and praiſes, and obedience waite vpon God in Sion. A reuerent hart affected with loue of the things of God, will *preuent the watches* Pſal. 119. 147. in Gods worſhip, that is, no watch ſhall quicken it, but it will bee before-hand: And as the two Diſciples, hauing a deſire to ſee Chriſt, and outrun one another toward the graue, and ſtriue who might

might come first; so the true followers of Christ creepe not like snailes to Church, or striue not who shall come last in, (as many slip in, in the middle of Sermon, some almost at the end, most after the beginning:) but runne and striue who shall come formost. Oh that the warme affection of our Congregation would affoord vs this cheerefull expectance!

Apprehend all good opportunities within thy calling.

Now out of the example of our Sauiour Christ, who seeing the diligence and confluence of the people, tooke occasion by that their thirst and desire to heare the Word, to teach them, wee learne a speciall Christian duty; namely, to *take all occasions of doing good*, within the compasse of our callings; especially where we may receiue or impart the greatest good. If the Minister see his people about him, ready to heare the Word of God, let him imitate his Lord and Master. Now he hath a large field, and thereby strong hopes not to loose all his seed. Now hee hath before him an obiect of pity and compassion. What pity to see a flocke without a shepheard to feede and fold them? This Christ mourned for, Math. 9. 36. What pity to see a whole field of corne white for the harueſt, but rotting on the earth for want of a man to gather it?

So if the Word of God be to be heard, beware of slipping that opportunity. Thou canst not absent thy selfe from the Word preached, no not once, but to thine owne great losse and damage. Ioh. 20. 24. *Thomas* was absent from the Disciples, when Christ came and shewed himselfe to the rest. He was absent but once, and (perhaps) vpon some waighty cause. It may be he lurked and kept himselfe close for feare of

danger by the malice of the Iewes: or (it may bee) he might be prouiding and settling his owne priuate affaires, now his Master was apprehended and slaine, and taken from him. But, what-euer the cause was, the effect was grieuous: for hee was not onely depriued of the comfortable presence of his Lord, not only of that grace which the rest, met together, had, and were confirmed in: but, when his fellow-Disciples were willing to communicate vnto him the grace of the Lords Resurrection, hee not onely beleeued not their report, and made slight of such a cloud of most faithfull and eye-witnesses, but resolues, not to beleeue them. To incredulity, he ioines a wilfulnesse and obstinacy: Nay, he is so farre from beleeuing them, that if Christ himselfe should shew himselfe in person vnto him, and would not suffer him to see the prints of the nailes, and to put his finger into the prints of his wounds, hee would not beleeue.

So, how-euer men make it not a rush-matter to absent themselues from the Word preached, once and againe; yet be assured thou slippest such an opportunity of thine owne good, as (perhaps) thou shalt neuer haue offered againe. If thou absenteſt thy selfe of negligence, thou depriueſt thy selfe of some grace and comfort, which the presence of the Lord amongst the people make offer of. If of worldlinesse, and to gather a little profit in that time, all thy gaine will not countervaile thy losse. But if of wilfulnesse and contempt, (as many) thou not onely thrusteſt away grace and comfort offered, but pulleſt on thy selfe the wrath of God for contemning

temning his gracious Ordinances, and the blessed meanes of thy Saluation.

We see the occasion of our Saiiours Sermon, Now of the kinde of his Doctrine: *He spake by a Parable.*

A Parable in the Scripture signifieth two things. 1. Some serious matter and of great moment: Psal. 49.4. *I will incline mine eare to a Parable, and vtter my graue matter vpon my Harpe.* Thus the graue and wise speeches of *Salomon* are called *the Parable, of Salomon*, Prou. 1.1. or, prouerbiall sentences of *Salomon*. 2. Some darke or obscure speech, when a truth is wrapped vp either in some similitude and comparison, or in some hard and obscure words. Iohn. 16.29. *Now speakest thou in plaine words, and no Parable.* Ezek. 24.3. *Therefore speake a Parable to the rebellious house, and say, Prepare a pot, and powre water into it, &c.* in which obscure type is largely declared both the sin and the iudgement of the citie Ierusalem. And thus it is taken here, for an obscure manner of propounding the truth, vnder a continued similitude or allegorie. And this is the most proper acceptation of the word *Parable*, taken from the Greeke παραβάλλειν, *assimilare*, and most frequently vsed in the New Testament: as Luke 21.29. *And he said a Parable, Behold the fig-tree and all trees*, that is, he propounded to them a similitude. And a number of Parables begin in these words. *The Kingdome of Heauen is like a treasure, leauen, a Marchant man, &c.* Math. 13.24.31.33. 44.45.47.

Quest. Why doth our Saviour Christ speake in Parables, and darke comparisons? It seemes neither so

Christ spake in Parables for foure reasons.

so fitted for the profit of his hearers, nor to his owne office and function, who came from the bosome of his Father to reueale the mysteries of the kingdome?

Answ. 1. This he did for the accomplishment of Prophecies of Scripture: for Christ did nothing which was not foretold, Esa. 6.9. Math. 13.13.14.34. *Therefore doe I speake to them in Parables: for in them is fulfilled the prophecie of Esaias, who saith, By hearing, yee shall heare, but not vnderstand.*

2. In respect of the manner of teaching: which being once vnderstood, doth delight the vnderstanding, helpe the memorie, moone and strike the will, by collating spirituall things with sensible, and winde themselues secretly into the heart to conuince modestly, but strongly, and to draw confession from euill-doers against themselues: as *Dauid* was conuinced by *Nathan* in that Parable, 2. Sam. 12. And Math. 21.40. our Sauiour askes *what the Lord of the vineyard will doe to the vngracious husbandmen*: they say, *He will cruelly destroy them, and let out the vineyard to others*: then he infers in the 43. verse, *Therefore I say vnto you, The Kingdome of God shall be taken from you.*

Difficilia in Scripturis, magna ingenia exercent, *Aug. in Psal.* 140.

3. In respect of the Elect, 1. To stirre vp in them humility: for they seeing how Parables containe many difficulties aboue their vnderstanding, are forced to conceiue lowly and submissely of themselues. 2. To worke in them diligence in the meanes of knowledge and profiting, and to goe both to God in prayer, and to others whom God hath made more skilfull then themselues, to get the vnderstanding of it.

it. For the kernell is in the reddition of a Parable, which lyeth hid till it bee explained. Therefore the Disciples euer came to Christ, and questioned, and asked him the meaning of the Parables; as verse. 9. the Disciples asked him, demaunding what Parable that was. 3. To worke in them care of keeping that, which by so much study and labour they haue attained. Hardly come by, highly set by.

4. In respect of wicked men: that the Pearle of the Kingdome should not be cast to Swine, nor the Childrens bread to dogges: for they must not partake in the chiefe prerogatiue of the godly, which is, to know the mysteries of the Kingdome. Math. 13. 10. When Christ had vttered this Parable, the Disciples asked, Master, why speakest thou in Parables? and our Lord giues this answere, Because to you it is giuen to know the mysteries, *to them it is not giuen*. And why to them, not to others? *Answ. To them*, out of diuine grace and loue, especially, who were disposed by that grace to giue assent and affection to the truth; yea, with hungring soules and thirsty desires dranke in those holy and mysticall Doctrines. *Not to others*: not because God doth not truly offer the same grace, but because of their owne incredulity, and indisposition, who resist and oppose the grace offered, and wilfully put from themselues, and leaue to others the Doctrine of eternall saluation.

Vse 1. Note a manifest difference betweene a godly man and the vngodly. *The former* will search out the truth of Gods Word, and will profit by any kinde of teaching. The Spirit of God, whersoeuer he

hee is, is heroike. Obscurity and darkenesse in some poynts tyres him not, but onely awakes drowsinesse, and whets diligence. Something hee will get out of the darkest kinde of teaching. *The latter* bewray their negligence, will be at no paines in beating out holy mysteries, that all may see they haue no part in them: And yet are they made without all excuse, in that they may see as others doe, but shut their eyes, and will not: and by contemning this kinde of teaching, make themselues vnworthy of any other.

2. Note what a price God sets on his Word: hee thinkes it too good for a wicked man to vnderstand or know. For, will God giue such a pearle to him that wants desire of it, endeuor after it, a right vse of it if he had it, and a care of increase, yea or of keeping it; whose sloth and idlenesse would onely extinguish the sparke, and neuer blow it vp to be comforted or directed by it? Was it fit Christ should speake otherwise to Scribes, Pharisees, Sadduces, who came onely to carpe?

3. Note who it is that onely can open the misteries of Scripture: the Disciples euer had recourse to Christ: he is the onely Maister and chiefe Doctor of his Church. Math. 23.8. hee is that true light that lightneth euery man, Iohn. 1.9. Rev. 5.5 6. No man was found worthy to open and reade the booke, saue only the Lyon of the tribe of *Iudah*. Therefore come to Christ as the two blinde men, and say, O Lord, we desire our eyes may bee opened. Come to the word to be διδακτοὶ, *taught of the Lord*, Esa. 54.13. Neuer rest in the teaching of man. Come not without prayer, that God would open thine eyes.

4. Note

4. Note a brand of Gods iudgement vpon that man, who heareth plaine Doctrines as Parables. *If our Gospell be now hid* (saith *Paul*) *it is hid to them that perish*, 2. Cor. 4. 3. If in such a light a man be ignorant of the principles and mysteries of Religion; If old men be as yet babes in knowledge, and vnderstanding of the things of God, their case is lamentable. A more fearefull sentence cannot be vttered in this life against a man, then to be said as Christ said of some; *Omnia ipsis in Parabolis fieri*, All is spoken to them in Parables. He that seeth not the light of the Sunne when it shineth, is a blind man; and so is he, who sees not the shining brightnesse of Christ in such glorious meanes.

See more fully the misery of this man, who sits as a sott vnder the Word.

The misery of a senselesse hearer, in fiue things.

1. He reiects and despiseth the goodnesse of God in the gracious offer of meanes of Salvation: He is an vnhappie condemned man, that refuseth a pardon. As if the blind man having received sight, should revile Christ for it: or the dead being raised, should storme at him for offering to raise him.

2. He is made vnexcusable, and his mouth shut. He is prepared for iudgement, and iudgeth himselfe *vnworthy of eternall life*. He may see, but will not. He may liue, but had rather chuse death. Act. 13. 46.

3. By the iust iudgement of God, the vnworthie or vnfruitfull Hearer is more blinded, further hardned, and made more obstinate. He is filthy in himselfe, but more filthy by the Word; yet the Word no cause hereof, but his owne malice against it, and the dunghill that is in him. For Christ came to iudge-

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ment into this world, that they which see, might be blinde. He is blind in himselfe, but the Word is a light that more blinds him, as the Sunne to bleare-eyes, in them onely is the fault. He is a dead man in himselfe, but more deadly by the Gospell: which in it selfe is a *sauour of life*, and to others, but *the sauour of death* vnto him: God as a iust iudge, punishing sinne with sinne. Satan blindeth primarily and by himselfe, instilling malice. Wicked *Pharaoh* blindeth himselfe by yeelding to Satan, by reiecting the motions of the Spirit, and holy counsels, Exod. 8. 15. And God blindeth, not infusing euill, but subtracting his grace, and delivering men to Satan, and themselues, 2. Thes. 2. 10, 11. most iustly reiecting them that haue reiected his grace. And the Gospell blindeth, not as a cause, but as an occasiō, stirring vp their malice and corruption against it.

2 Cor. 2. 16.

Non impertiendo malitiam, sed non impertiendo gratiam. *Aug.*

4. He is hereby branded *not to be of God*. Let him heare, and be ceremonially and formally as good as any, yea outstrip others in sembled sanctitie: yet if he be a fruitlesse hearer, and the Word be as a Parable vnto him, he is *not of God*, Io. 8. 47. So said Christ to the Pharises, who externally were holy enough: they heard not while they did heare, because they were not of God. And not being of God, they are given into the hands of the devill, as Gods executioner, to blindfold them, and lead them at his will to destruction, 2 Cor. 4. 4.

5. This hardning, or execution by the preaching of the Word, is an infallible signe of future perdition even at the doore. When Israel was extremely hardened by the Prophets Ministry, they were carried

ried into Assyria, and never returned. *Iudah* and *Beniamin* were also extremely hardened, 2. Chron. 36. 13, 16. and were carried into Babylon. The Iewes were hardened by Christ and his Apostles, Act. 13. and were delivered to the Romans. So of *Elies* sons, 1 Sam. 2. *They heard not their father: for God would destroy them.* So now in the time of the Gospell, the axe is laid to the root of the tree; the next thing is hewing downe. What else can we feare of our Land, and many our Inhabitants, to whom Gods Word is as a tale told to a dead man? no vnderstanding of it, no reformation by it.

So much of the Preface. Now we come to the Parable it selfe.

Behold, a sower went out to sow his seed.

To the right and true interpreting of a Parable, a speciall helpe is, to consider attentiuely, and finde out the proper scope and ayme of our Lord Iesus Christ in propounding it: and not too curiously presse other things, least in stead of milke we presse out bloud.

In this Parable, both in the whole, and parts, wee feare not to fayle of the true and proper sense, because this, & one more of the tares of the field, (*Mat.* 13. 36.) at the request of the Disciples, are priviledged, and graced with Christs owne interpretation, who best knew his owne meaning, and hath left the same as a sure direction to lead vs, that wee should not guesse at vncertainties, or lose our selues in fond coniectures, as many doe in other Parables; the exposition of which he pleased not to leaue so assured from his owne mouth, as this.

The

The scope of this Parable.

The scope hereof is apparantly twofold. 1. Whereas our Saviour saw a multitude of Hearers, but not all comming with the same intent, nor all hearing with the same fruit and profit: he manifestly propoundeth this Parable, to shew the diversity of Hearers. For the state of the Church and visible Congregations are mixt, resembling the Arke which was full of creatures, of divers kinds, but most kinds vncleane. So Christ and his Apostles found it, and so doe we after them. In the great concourse of people about vs, the Word hath not the same successe in all Hearers, nor the best entertainment and welcome in the most that heare it. Some come to heare newes, some to carpe, some to scoffe, some to runne to the Rulers, some to censure, some to correct, and sit as Iudges of the Word, which shall iudge them: onely a very few to heare aright, to faith and obedience. How plainely is all this set before vs in those foure sorts of Hearers, of whom onely one sort was good and approued in their Hearing? 2. That euery man might enquire and make triall of himselfe, in which forme or ranke of Hearers himselfe is; and so frame himselfe for time to come, that he may bee found in the number of them, in whom the Word of God, as good seed cast into good ground, may bring forth plentifull and abundant fruits of grace in his life and conversation.

Behold.] This here is a note, 1. Of certaintie: and so is vsually set before promises and threats. 2. Of intention, or excitation, being set as a starre before matters of waight, that is, Let him that heares, consider, remember, apply. 3. Of castigation, or checke

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to our dulneſſe in beholding ſuch materiall things. Elſewhere it is a note of admiration, and great expectation.

Note. Orators vſe large Prefaces to get attention, and winne the minds of their Hearers to that they would perſwade. Chriſt ordinarily vſeth but one little note of attention, *Behold.* For, 1. The leaſt word from him is enough to bind the conſcience, and perſwade the heart. 2. The leſſe externall Rhetorike and pompe of words is vſed, the more it beſeemes and is anſwerable to the ſimplicitie of the Goſpell. 3. All that perſwaſion of words is ſupplied by the gift of the Spirit inwardly, who *openeth the eare of the heart* (as of *Lydia*) to beleeue the Goſpell. Act. 16. 14. Rom. 1. 18.

But what muſt we behold?

A Sower went out.] Our Saviour borroweth his compariſon from eaſie and familiar things, ſuch as the Sower, the ſeed, the ground, the growth, the withering, the anſwering or fayling of the Sowers expectation; all of them things well knowne: And by all theſe would teach vs ſome ſpirituall inſtruction. For there is no earthly thing, which is not fitted to put vs in mind of ſome heavenly. Chriſt cannot looke vpon the Sunne, the Wind, Fire, Water, Hen, a little graine of Muſtard-ſeed, nor vpon ordinary occaſions, as the Penny giuen for the dayes worke, the Wedding garment, and ceremonies of the Iewes about it, nor the waiting of Servants at their Maſters table, or children asking bread and fiſh at their fathers table, &c. but he applies all to ſome ſpeciall vſe of edification in grace.

Vſe 1. Wee muſt not content our ſelues with the naturall

Translate the booke of nature into the booke of grace.

naturall vſe of the creatures, without the ſpirituall: for then the beaſts enioy as much of them as we. But by them all, behold the Creators wiſedome, power, goodneſſe, and mercy.

2. Let vs take occaſion to further our ſaluation by them, and not hinder it, nor haſten our perdition as many doe, by drunkenneſſe, riot, or couetous holding them in our hearts and hands.

3. No man can excuſe his ignorance of God, ſeeing no man wanteth teachers. The rudeſt husbandman hath his ſeed, his earth, his ſeaſons as bookes to teach him. Euen theſe bookes of the creatures, leaue not God without witneſſe: euen theſe bookes leaue men without excuſe. Euery creature ſhould lead vs, and further vs in the honouring of God. And therefore the Gentiles that honoured not God according to that naturall knowledge, gotten by the booke of the creatures, were giuen vp to vile ſinnes, and grieuous puniſhments. How excuſeleſſe then muſt ignorant Chriſtians be, to whom Gods wiſedome, power, and goodneſſe, ſhineth ſeuen-fold brighter in the worke of Redemption, than of Creation? to whom God is more cleerely reuealed in the booke of the Scriptures, than of the creatures? ſeeing the more excellent meanes of knowledge we haue of him, the greater is our ſinne and puniſhment, to be careleſly ignorant of him.

Rom. 1. 28.

Now in the Parable, are two things conſiderable in generall: 1. The *ſowing*. 2. The *ſucceſſe*, according to the ſeuerall grounds on which the ſeed fell. Theſe grounds, according to their condition, were either fruitleſſe, or fruitfull. The bad and fruitleſſe

grounds

grounds were of three kinds: 1. *Calloſa*, padled and high-way ground: 2. *Lapidoſa*, ſtonie and rockie ground: 3. *Spinoſa*, thorny and choaky ground. The good ground was the fertile and fruitfull ground.

The ſowing is in the firſt words: *A Sower went out to ſow his ſeed.*]

And here be three things to be conſidered: 1. The Agent, *A Sower.* 2. His action, *he went forth.* 3. His intention, or end, *to ſow his ſeed.*

The Agent or Sower.

I. The Sower is Chriſt himſelfe, verſ. 37. *He that ſowes the good ſeed, is the Sonne of man.* He is that good Husbandman, without whoſe labour the field of the whole world had layne in perpetuall barrennes. The labour of this ſecond *Adam* was notably typified in the firſt *Adam*, dreſſing the garden, reſembling the Church of God, dreſſed and brought to fruitfulnes by the infinite labour of Ieſus Chriſt. This husbandry of Chriſt was alſo reſembled in *Noah*, the builder of the Arke, who was an Husband-man.

Queſt. Are not Miniſters Sowers?

Anſw. Chriſt is the principall Sower, and properly the Sower: Miniſters are rather the ſowers Basket, than the Sower: but yet they are taken in, as co-workers with Chriſt, and for their honour and encouragement called Sowers: as 1. Cor. 9. 11. *If we have ſowne vnto you ſpirituall things, &c.* But with theſe differences. 1. Chriſt ſowes his owne field, which he hath dearely purchaſed with his precious bloud: they ſowe not their owne fields, but his, not being *Lords of the heritage of God*, 1. Pet. 5. 3. 2. He ſowes his owne ſeed: ſo in the Text, the Sower ſowed *his*

Difference betweene Chriſt his ſowing, and the ſowing of his Miniſters ſowne.

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2.

seed: they haue no seed of their owne, but fetched out of his Garner. Pastours and Teachers of the Church sowe not their owne seed, but his. Nay, the Apostles themselues haue it in their Apostolike Commission, to teach men to obserue no other things, but whatsoeuer Christ himselfe commanded them, *Mat.* 28.20. Hence Christ vsed to say, *Verily, verily, I say vnto you*: but all other, whether Prophets, or Apostles, or Pastors, *Thus saith the Lord.* 3. They differ in the manner of sowing. Hee was the most skilfull Sower that ever was: he knew exactly what graine every ground was fitted for: with him were treasures of wisedome. Wee that haue but drops from his fulnesse, are vnskilfull in comparison. He could speake to mens priuate and personall sinnes, as the woman at the well. He could answere to mens thoughts and reasonings: We not so. 4. Wee differ in efficacie. We may sowe, and plant, & this is all: suppose it be *Paul*, or *Apollos* himselfe, we can giue no increase, nor make any thing to grow. But he can sow, and giue increase at his pleasure. This Sower can giue the first & latter raine on his field, *Ioel.* 2. 23. Hee can warme it with the beames of grace, streaming from his owne brightnesse, Mal. 4.2. He is *the Sunne of righteousnesse*. He can blow vpon his field with the prosperous winds of his gracious and quickening Spirit, Esa. 3.8 Cant. 4.16. He can fatten and fill it with all abundance of blessing, Psal. 65.10 *Thou blessest the bud of the earth, thou crownest the yeere with goodnesse, and thy steps drop fatnesse.*

3

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4. Things make to fruitfulnes: raine, Sunbeames, winds, application of all, to set and ripen the seed. All from Christ.

II. The Action. This Sower *goeth forth.*)

2. His action, Christ goeth forth to sowe, three wayes.

Christ goeth forth to sowe, three wayes: in Spirit,

rit, Perſon, Miniſtery.

1. In Spirit, by inward inſpirations, and heauenly motions: And thus he ſowed in the heart of *Adam*, *Noah*, *Abraham*, and the Prophets, who were, with other holy men, immediately inſpired and acted by the holy Ghoſt, 1. Pet. 1. 21. So with the Pen-men of Scriptures, and the Apoſtles. 1

2. In the Perſon: according to his Humanity he commeth out from the boſome of his Father, and comes into the field of the World by his happy Incarnation; by which he was neerer vnto vs than before, and in our owne fleſh reuealed vnto vs the counſell of his Father; vnweariably preaching in Ieruſalem, Nazareth, Iudea, Galile, in Cities, fields, ſea, and euery where. 2

3. In the Miniſtery of his ſeruants he goeth forth: both the Prophets and Teachers before him. 1. Pet. 3. 19. ---*by which Spirit hee preached in Noahs time*; namely in *Noah* himſelfe, to *the ſpirits now in priſon*. He ſayth to Prophets, as vnto *Ieremy* chap. 1. 10. *Behold, this day haue I ſet thee ouer the Nations, to plucke vp, and root out; to deſtroy, and throw downe; to build, and to plant*. And Ezek. 3. 17. *Sonne of man, I haue made thee a watchman to the houſe of Iſrael; therefore heare the Word at my mouth, and warne them from mee*. And ſince his owne Aſcenſion, he went forth in the Miniſtery of his Apoſtles, and ſtill goeth forth in the Miniſtery of Paſtors and Teachers *to the end of the world*. Math. 28. *vlt. Behold, I am with you to the end of the world*: and, *He that heareth you, heareth me*, Luk. 10. 16. 3

But this Parable ſeemeth to haue ſpeciall eye and

reference to his owne appearance, and labour in the dayes of his flesh, in the publishing of his holy Doctrine through Iudea and Ierusalem. Yet so, as looke what successe his own sowing found, the same might his seruants expect euen to the end: For the seruant is not greater then his Master: and, if the VVord in the mouth of his Ministers proue fruitlesse, it is no maruell, seeing the same befell our Lord himselfe.

3. His intention.

III. The Intention is, *to sow his seed.*] *To sow*: that is, to preach: for preaching resembleth sowing, as we shall see through the Parable. *His seede*: the seed is the VVord of God, contained in the writings of the Prophets and Apostles, vers. 11. which by Christ and his Ministers is cast into the furrowes of the heart, as seed into the furrowes of the earth by the husbandman.

It is true, that he cast some seed among the Heathens: For the law of nature written in their hearts, (the summe of which is, that what we would not another should do to vs, we should not do to them:) euen this was the seed of this Sower; for *he enlighteneth*, euen with naturall light, *whosoeuer commeth into the world*, Ioh. 1. 9. But here is meant that seed, which he casts into the field of the Church; which is partly the Law Morall, written with the finger of God, and deliuered to the Church by *Moses*, who was faithfull in all his house, as a seruant: but especially the Doctrine of the Gospell, sowed in the hearts of Beleeuers, both by himselfe and his seruants.

His seed. This Seedsman sowed no fables, no traditions, no vnwritten verities, no Canons of Councels, or Decretals of Popes: which are but chaffe: nay

he

he often condemned the decree of the Elders, and traditions of Phariſes, and all ſeede fetched out of mens Granaries: Ioh.7,16. *My doctrine is not mine, but his that ſent me*: and chap.8.26. *The things that I haue heard of him, thoſe ſpeake I to the world.*

Doct. Gods word preached, is the ſowing of Gods ſeed into the earth of mens hearts: For ſixe reaſons, or reſemblances.

The word preached, reſembled to ſeed, in ſixe things.

1. As ſeed is a ſmall and contemptible thing, altogether vnlikely to bring ſuch a returne and encreaſe: ſo the VVord preached ſeemes a weake and contemptible thing, 1.Cor. 1.23. VVe preach Chriſt crucified, a ſcandall to the Iewes, and fooliſhneſſe to the Gentiles: Yet by the fooliſhneſſe of preaching, God hath ordained to ſaue his, and not without it, as, without ſeed, without harueſt.

2. As the ſeede in the barne or garner fructifies not, vnleſſe it be caſt into the earth: ſo the VVord, vnleſſe caſt into the eares and hearts of men, is fruitleſſe, regenerateth not, produceth no fruits of faith. Keepe the VVord in thy Bible, or thy Bible in thy cheſt, and not in thy heart, couering and hiding it, thou abideſt fruitleſſe and barren. Rom.10.14. *How can they beleeue, vnleſſe they heare, or how can they heare without a Preacher?*

3. As the ſower prickes not in his ſeede, nor ſets it, but caſts it all abroad, and knowes not which of his ſeede will come vp to encreaſe, and which will rot and dye vnder the clods, or comming vp into the blade and eare, will wither away: ſo the Miniſter (Gods Seedſman) ſpeakes not to one or two, but caſts their ſeede abroad to all in generall; neither

knowes he which and where the Word ſhall thriue to encreaſe, and where not; but, where it doth encreaſe, it riſeth with great beautie and glory, as the graine of Muſtard-ſeed becomes a tree in which the birds of heauen may build their neſts.

4. As ſeed hath a naturall heat, life, and vertue in it, by which it increaſeth and begetteth more ſeeds like vnto it ſelfe: ſo the Word caſt into the good ground of a beleeuing heart, hath a ſupernaturall heat in it, being as fire, Iere. 5.14. and a liuely power to frame men like it ſelfe, to make them of fleſhly, ſpirituall; of blinde, quickſighed; of dead in ſinne, aliue in grace. And as one graine quickned brings ſundry tillowes, and many graines in each: ſo one Chriſtian conuerted, and receiuing this power in himſelfe, gaineth many vnto God, deſiring that euery one were as he is, except his bands and ſins. *Philip* being called findes *Nathaniel*, and brings him to Chriſt. And the woman at the well calls all the Citie, Ioh. 4.

Act. 26.29.

5. As ſeed caſt into the ground liues not, vnleſſe it dye firſt, 1. Cor. 15.36: ſo the Word preached brings no fruite or life, vnleſſe it kill firſt and worke mortification; yea and by continuall ſenſe of frailty, and acquaintance with the croſſe, it keeps vnder ſuch naturall pride & corruption as reſiſt the worke of it. Ioh. 4. Chriſt brings the woman at the well to know him, by bringing her to the knowledge of her ſelfe. And the Conuerts, Act. 2.37. then bewrayed heauenly life, when being pricked at heart they cried out, *Men and brethren, what may wee doe to bee ſaued?*

6. As

6. As ſeed caſt neuer ſo skilfully into the earth is not fruitfull, vnleſſe God giue it a body. 1. Cor. 15. 38. ſo neither is the Word, vnleſſe God adde his bleſſing. 1. Cor. 3. 6. *I haue planted, and Apollos watered, but God giues the increaſe*: verſe 7. *Neither is hee that planteth, any thing, nor he that watereth, but God that giueth increaſe.* What would plowing, ſowing, harrowing, or any husbandry on the earth auaile, if God ſhould not by the raines, windes, and warmth from heauen proſper and cheriſh the ſeed?

Seede of Gods Word more excellent then all other ſeede, in foure reſpects.

Thus haue wee compared the Word of God to ſeed, and preaching to ſowing. But ſtill remember, that this ſeed of the Word is farre more excellent then all other ſeed, in foure reſpects: 1. That is from earth, this from heauen: My doctrine (ſaith Chriſt) is from aboue. 2. That ſerues to preſerue naturall life receiued of God, this both to begin and maintaine ſpirituall life. 3. That is mortall and corruptible ſeede, this *immortall*, 1. Pet. 1. 23. *an eternall Goſpell*: Heauen and earth ſhall periſh, but the Word of God abides for euer. 4. The fruit is like the ſeede: All corruptible ſeed brings fruit corruptible like it ſelfe, but this brings Immortality and life, it is a ſeed ſowne for continuance and eternitie, ſo is not other.

Rev. 14. 6.

Vſe 1. This concernes Miniſters, in whoſe function there is both *honos* and *onus*, Dignitie and Dutie. For the firſt: The Miniſterie, though deſpiſed in the world, is a moſt glorious office, and an honourable function, which Chriſt came from the glory of heauen to vndertake. The Sonne of God himſelfe vndertooke to be a ſower of the Word: and ſhall great Clerkes

The dignity of the Miniſtry.

Clerkes and Diuines thinke it too baſe a thing to be diligent Preachers? Or ſhall that which honoured Chriſt, be a barre to preferment, namely, to be diligent ſowers? Or ſhall any man thinke his ſonne too good, and of too high birth for that office, which the Sonne of God himſelfe deſpiſed not?

For the ſecond; the burthen or charge. VVe reade not that Chriſt ſaid Maſſes, or anoyled, or ſprinkled holy water, but was all in ſowing. Popiſh Prieſts are quite contrary, all in theſe, and ſeldome or neuer doe preach: As if our ſaluation conſiſted in ceremonies, or an harueſt could be brought in by geſtures without ſowing. But our charge ſtands in foure things.

The duty and charge, in foure things.

1

1 *They muſt goe foorth to ſow.*

1. Learne we of our Lord Ieſus Chriſt to *goe forth* to ſow: Chriſt went forth to labour; and hee that goes into the Lords field to loyter or ſtand idle, gets no thanke from his Lord. VVhat need is there of a loyterer in ſeed time, or in harueſt? And Miniſters muſt conſider: 1. That they are compared to ſuch perſons, as in whom is required the greateſt care and paines, ſometime to ſhepheards; VVhat a painfull and careſull life led *Iacob* while he was *Labans* ſhepheard? what ſorrowes by day and night did he ſuſtaine and ſwallow? Sometimes to watchmen; who muſt ſtand on the walles of the Citie of God night and day: Sometime to day labourers, and builders: All of them workes of extreme paines and induſtrie. So as they miſtake the matter, who vndertake this function to ſet vp themſelue in eaſe and idleneſſe. 2. Let them ſet before their eyes this chiefe Sower, who did weare out himſelfe in labours and ſufferings, *making him of no reputation*, Phil. 2. 7.

and

and as a good candle, consumed himselfe to enlighten others: Yea he swet at it that admirable sweat of water and bloud, and sorrowed to the death, and all to sow the seede of grace and saluation in the hearts of men. 3. Remember that counsell of the VViseman, Eccles. 11,6. *In the morning sow thy seede, and in the euening let not thine hand rest: for thou knowest not whether shall prosper, this or that.*

2. Ministers must sow *his seede:* not their owne, but Christs. Christ himselfe sowed onely pure and precious seede: so must his Seedsmen cleanse and picke their seed at home, that it be not blended with chaffe and darnell of mans braine; much lesse with corrupt doctrine, and deuices fetched euery where but out of Gods owne garners. Remember that law which holdeth here in force, Deut. 22.9. *Thou shalt not sow thy vineyard with diuers kindes of seedes:* much lesse may the Minister of Christ sow his Lords field with mixt seed, false doctrine with true, or mens inuentions with Gods pure VVord and worship. As a man sowes, so he reapes. If any man sow huskes for seed, his haruest shall be huskes. If any sow words and phrases, without matter and substance, he sowes the winde, and shall reape nothing but wind and vanitie. Accursed is that sower that sowes any other seed, suppose he be an Angell, Gal. 1. 8.

2 Not any but their Lords seed.

3. Ministers must sow all their Masters seed: so did the chiefe Sower: *What soeuer I receiued of my Father, I haue deliuered to the world.* A faithful Seedsman leaues vpon the ground all the seede his Master allowes. *Paul* was a good sower, Act. 20. 26. *I haue deliuered the whole counsell of God, I haue kept nothing backe,*

3. All his seed.

backe. A good Steward will deliuer to the ſeruants the whole allowance of his Maſter. *Micha* was a faithfull ſower: who being intreated to ſpeake to *Ahab*, as foure hundred Prophets had done before him, anſwered, *As the Lord liueth, whatſoeuer the Lord ſaith vnto me, that will I ſpeake.*

1. King. 22. 14.

4 Miniſters muſt ſow their Maſters ſeed for their Maſters aduantage, propounding a pure end to themſelues. Why goes the Sower to ſow his ſeede, but for fruites in the harueſt? Why did Chriſt ſo painfully ſow the ſeeds of ſaluation in the eares and harts of men, but that ſuch as beleeue in him might haue euerlaſting life? This then muſt be the end of our preaching, as of your hearing, that our ſeed-time may be returned with increaſe in the harueſt. Hee that by preaching ſeeketh the praiſe of men, or ambitiouſly to climbe vp to preferments, or aimes at his own priuate preſent ends, miſſeth the marke and aime that the chiefe Sower propounded vnto himſelfe, and euery wiſe Sower: Beſides, his owne expectation and hope in the harueſt is cut off; hee hath the praiſe of men, and the pompe of the world, hee found what he ſought, and of him it is true as of hypocrites, *Verily they haue their reward.*

4 *To his aduantage.*

Mat. 6. 2. 5.

Vſe 2 This concerneth our Hearers in ſundry reſpects.

1. If the Word be ſeed, then muſt they prepare their ground for it. A field muſt be prepared, except a man will loſe both his ſeed and his labour: ſo alſo muſt the heart be prepared. *Queſt.* How may that be? *Anſw.* The earth is prepared for ſeed by plowing and renting it vp: ſo *rent your hearts*, ſaith the Lord,

Prepare thy ground for this ſeed.

Lord, Ioel. 2. 13. and *plow vp the fallow ground of your hearts, and sow not among thornes*, Iere. 4. 3. Every man knowes, that plowing must goe before sowing: So before the seede of grace can be sowne in the heart, the Law must be vrged, to breake the clods, and vnroote the weeds.

2. Hearers must receiue this seed, and retaine it: as the good earth receiueth into her furrowes the seed, and covereth it, and giueth it rooting. But with this difference: that the earth receiueth seede but once a yeere, but the heart must receiue the Word continually. 1. Ioh. 3. 9. It is a note of one borne of God, that *the seed of God abideth in him*. And the exhortation to every Christian is, that the Word of God *dwell plentifully* in him, that is, abide and continue to increase; else slender will the expectation be in harueſt. What returne expect they in the harueſt, who affect the Ale-house better then the House of God? whose chiefe care and loue being set vpon the profits of the world, vtterly neglect the *better part*, and the *one thing necessary*. God offers to cast this seed into their hearts, but they will reape the world, euen for the present, and care not to receiue such seed as brings not in a present harveſt. And, as these receiue not the seed of the Word, so others seeme to receiue it, but retaine it not, affoord it no rooting, but negligently lose it. This doe idle and negligent Hearers, who sleepe in Summer, slacke the seed-time and slip their season; not greatly caring which end goeth forward, so they may not be counted Atheists. Let such consider, that Gods Word will not stay where it is not highly esteemed, and heartily entertained.

2
Receiue and retaine it.

Col. 3. 16.

Luk. 10. 42.

And

And can the great harveſt of eternall life be ſo worthleſſe, as to be caſt vpon him who ſo idly waſtes his ſeed-time, and ſo meanly eſteemes the harueſt?

Bring anſwerable fruits to the ſeed.

3. Hearers muſt be carefull to bring forth fruit anſwerable to the ſeede. As that graine which commeth vp of ſeed, is of the ſame kinde, and reſembleth that which is ſowne; ſo alſo muſt Hearers, as the ſeed of the Word is pure and holy, reſemble it in puritie and holineſſe: which is the Apoſtles reaſon, 1 *Pet.* 1. 22, 23. and the ſame with that exhortation of *Paul*, Rom. 6. 17. *Obey the forme of doctrine, into which yee were deliuered.* But now the Miniſters, who ſow good and wholeſome ſeed, may complaine as the ſeruants in the Parable, *Maſter, didſt not thou ſow good ſeede? whence then are theſe tares?* Do not we ſet figs? whence then are theſe thiſtles? Is not the ſeed which we caſt, that is, the doctrine which we preach, pure & ſound? whence then are theſe tares? whence is this generall profaneneſſe, this contempt of the Word, horrible oaths and ſwearing, impious and profane Sabbath-breaking, foule and beaſtly drunkennes, filthy whoring and wantonneſſe, ryot, gaming, and idleneſſe, ſo contrary to the ſeed ſowne? *Surely the enuious man hath ſowne them:* the Deuill that rules in the ſeed of the wicked, hath ſowne and husbanded theſe wicked ſeeds, which hauing found a fit and friendly ſoyle, come vp ſo faſt. But the end of this bleſſed ſeede ſowne amongſt vs, is, that we might be ſet and grow vp in that bleſſed ſeede, that we ſhould become the ſeed of *Abraham*, and the ſeed of the bleſſed of the Lord.

4. As a ſmall ſeede encreaſeth, of ſmall becomes great,

great, of a little becomes more, the ſeaſon cheriſheth it, time dilates it, and it growes ſtronger, firmer, and whiter to the harueſt: ſo muſt Hearers labour, that the Word rooted and quickened in their hearts may proſper and ripen, and by the gracious ſeaſon, may receiue daily encreaſe and ſtrength, as the yeere and the harueſt drawes on: that is, they muſt grow higher toward heauen euery day than other.

Looke to the daily growth of it.

Vſe 3. See hereby the neceſſitie of the Word and Miniſtery: as of ſeed and husbandry for the harueſt. 1. A madneſſe it is to looke for an harueſt without a ſeed-time: ſo it is as great a folly to expect ſaluation without the Miniſtery. As well maieſt thou expect an harueſt without labourers, as a Church without Preachers. No ſeed, no harueſt. For the harueſt is *potentially* in the ſeed: ſo is eternall life *potentially* in the Word of God preached: Rom. 1. 16. It is the *power of God to ſaluation*. 2. No care of ſeed, no care of harueſt: ſo no care of Gods Word, no care of ſaluation: except thou wilt be ſo mad as thinke to reape where thou haſt not ſowne. 3. He that *ſparingly ſowes his ſeed, muſt expect a ſparing harueſt*: ſo, ſlacke thou thy hand & care in the vſe of the meanes, thou ſhalt come ſhort in the comfort and fruition of ſaluation. 4. He that refuſeth to be ſowed vpon, refuſeth to be found fruitfull in the harueſt: and ſeeing the heart yeelds no good fruits of it ſelfe, needs muſt that heart be an accurſed ground, that refuſeth the ſeed of grace, faith, and goodneſſe to be caſt into it. An euill man, out of the euill treaſure of his heart, bringeth forth euill things. 5. He that hinders the Word, or reſiſts it either in himſelfe, or others, withſtands

The Word Preached as neceſſary to ſaluation, as ſeed to an harueſt.

2. Cor. 9. 6.

ſtands the Lords Husbandry in his owne ſalvation, and in the ſalvation of his people: as thoſe that hinder ſowing, muſt needs hinder reaping and harveſt.

And as he ſowed, ſome fell by the way-ſide, and it was troden vnder foot, and the fowles of heaven devoured it vp.]

Here begins the event following the former action. VVhere firſt note, that he ſayth not, The Sower ſowed by the way-ſide: (for no Sower would doe ſo, becauſe he knowes it were but loſt labour and ſeed;) but, in ſowing, ſome ſeed fell by the way-ſide, beſide the intention of the Sower, who deſires to loſe none of his ſeed Secondly, the ſame ſeed, in it ſelfe as good as any, fals by the way ſide; in it ſelfe as fit for fruitfulneſſe as any, but altogether fruitleſſe by the hardneſſe of the ſoyle it fals into. As the heart is, into which the Word comes, ſo is the fruit. Suppoſe Chriſt the Seedſ-man, and his owne Word from his gracious lips the ſeed, yet in many Hearers it ſhall not profit; and yet neither the Sower, nor ſeed is to be blamed, but the indiſpoſition, or bad diſpoſition of the heart.

Let vs therefore enquire, 1. What is the nature of this ground: 2. The reaſon of vnfruitfulneſſe: twofold: one inward, the ſeed was *troden vnder foot*; the other outward, *the fowles came and devoured it vp.*

For the kinde of ſoyle, it is the *high-way ſide.* Our Saviour plainly interprets it, verſ. 12. *They that are beſides the way, are they that heare, but the Devill comes and takes it away out of their hearts:* Math. 13. 19. *When a man heareth the Word, and vnderſtandeth it not.*

This

This first sort of Hearers is compared to an high-way, for these reasons.

Some hearts and hearers compared to the high-way, for 3. reasons.

1. As an high-way lieth careless, neglected, vnbounded, common, not seuerall, but is trodden and beaten with the feet of all sorts of passengers: so these Hearers hearts are not closed and made seuerall for the seed of Gods Word, and for heauenly things, but lie common and open to all tentations and suggestions of Satan, to the couetous and carnall desires of earthly things, which eate vp heauenly; to vaine, wandring, idle cogitations, and thoughts; all which make a thorow-fare and beaten path in the heart.

2. As in an high-way if any seed fall, no man lookes to couer it, no man respects it, as looking for no good at all of it, but leaue it to be trodden of beasts, and eaten vp of birds: so with these Hearers: when the Word is Preached they heare it carelesly, without all attention or affection, they care not to vnderstand it, neuer couer it by meditation, nor receiue it further than by giuing it the hearing; they expect no good from it; let errours and lusts come and tread it downe; let the deuill by suggestions and tentations deuoure it vp; they care neither to vnderstand, nor receiue, nor remember it.

3. As high-way ground can neither receiue nor couer the seed; or if it should, it is so hard and padded, that it cannot afford it the least rooting, at least to come vnto fruit; the crop will neuer fill a mans hand: Euen so these Hearers, like hard and paued earth, continually trodden and trampled with wandring thoughts, and fruitlesse cogitations, and tentations of the diuell, heare the Word sometimes,

but without heart, minde, affection: A little ſeed may lie on the ſuperficies or top of their braine, or tongue, or may make a little ſhew on the outſide, but nothing of it gets within them, nor takes any root, and conſequently yeelds no fruit of faith, of Gods feare, of pietie or Chriſtian converſation.

Now for the cauſes of this vnfruitfulneſſe: The former is in their owne diſpoſition, *they tread the ſeed vnder foote*, that is, deſpiſe and vnderualue it. It is the careleſſe Hearer, who vnderſtands not, nor attends. *Doct. The careleſſe hearer is the worſt hearer of all*: as this firſt ground is the worſt ground of all. The other two are bad both, yet they giue the ſeed ſome couer, and receiue it in; but theſe hold it out, and leaue it where they found it. Both the other giue ſome regard, and beſtow ſome affection vpon the Word: but this treads it vnder, as a moſt deſpiſed and diſ-affected thing. Both the other, while in ſome ſort they affect the Word, are drawne aſide by ſome profit, pleaſure, feare, or perſecution; but theſe by the immediate worke and malice of the deuill (at whoſe will they are giuen vp to be ruled) are ſo robbed of the Word and meanes of grace, as they will neither make nor meddle with it further than the hearing. Laſtly, the other bad grounds are farre from ſaluation in the end; but the Deuill ſuffers not theſe ſo much as ſet foot in the way; and therefore their caſe is moſt hopeleſſe.

Careleſſe Hearers, the worſt Hearers.

This careleſſe hearer is he that not only doth not vnderſtand, but he that doth not attend, or apply his minde ſo to vnderſtand: for ſo *Beza* tranſlateth the word συνίειν, and proues both out of the Syriake, &

out

out of the oppoſition of this ground to the next, which receiues the Word with ioy, that it were more conueniently read and tranſlated, which *attend not*, than *vnderſtand not*.

Vſe 1. *Lectio hæc* (ſaith *Gregory*) *non indiget expoſitione, ſed admonitione.* Chriſt hath expounded this to our hand; and therefore this needs not an Interpreter, ſo much as a practiſer. Thus then I proceed: If the worſt ground of all heareth the Word, and thoſe Hearers, which ſhall be deepeſt in damnation, are Hearers of the Word, what ſhall then become of them that will not heare? What harueſt can they expect, who will ſuffer no ſeed to be ſowne in their fields? Or what earth is that, that is let lie vnſteared & vnſowne, but ſome barren Common, or ſome dry Heath and Wilderneſſe, which brings nothing but thornes and briers, whoſe end is to be burned? Heb. 6. 8.

Againſt Recuſants.

What ſhall we ſay to our Popiſh Recuſants, who runne from the Church, and ſtop their eares againſt the Word; as if Religion and deuotion ſtood onely in flying the Scriptures, the rule of all Religion? VVere they here preſent to heare me, I would tell them, 1. That *if they were of God, they would heare his Word*, but as Chriſt ſaid to the *Iewes*) *Yee are not of God, becauſe ye heare not his Word.* Ioh. 8. 47. 2. If they were *the ſheepe of Chriſt*, they would *heare his voice*, Ioh. 10. 27. But Chriſts marke is worne off, and they beare the marke of Antichriſt. 3. Were they of Chriſts kindred and acquaintance, they would heare his VVord. Luk. 8. 20. *My mother and brethren are they, which heare the Word of God and keepe it.* 4. Were they not wedded to *that man of ſinne*, they would not

so sinne against their owne soules: Prou. 8. 35. *Hee that sinnes against me* (saith Wisedome) *hates his owne soule, and all that hate me, loue death.* 5. Were they heires of blessing, they would not runne from the blessing of them that are Hearers of the Word, and doers of it, and so wrap themselues in that curse, Act. 3. 23. *It shall be, that euery person, who will not heare that Prophet, shall be destroyed from his people.* 6. Were their Religion of God, they would not thrust away his Word with both hands, contrary to the man of God, Psalm. 119. 48. who *lifted vp both his hands to the Word of God*, as if he would pull it to him with both hands. Were their Religion any other but a mystery of darknesse, it would brooke the light; which *whosoeuer feareth or flyeth, he is an euill doer.* Were it any other but an heape or packe of Idolatry, it would abide the trial of the Word. But *Dagon* must downe before the Arke. Euery contrary flies and expels the contrary. Gods Word is the breath of Christs mouth, which must blast & wither the kingdome of Antichrist: and therefore all the kingdome of Antichrist hates and shunnes it, as the theefe the Gallowes set vp for his execution.

Ioh. 3. 20.

Against dispisers of the Word.

Againe, what shall we say to the despisers of Gods Word? Many there are, who make light account of a Sermon: they had rather heare an Enterlude than a Sermon: A game at Maw or Irish, is as good an imployment. They can passe a day and a night at these sports, with farre lesse tediousnesse than one houre at a Sermon. To these I say, 1. You shall be arraigned at Christs Barre, for despising the Lord Iesus himselfe: Luke 10. 16. *He that despiseth you, despiseth*

seth me. 2. You shall be cast and condemned to the most wofull damnation that euer befell the most notorious sinners in the world. Beleeue not me, but Iesus Christ himselfe, Math. 10. 14. 15. He that shal not heare the words of his messengers, it shall be *easier for Sodom and Gomorrah in that day of Iudgement, than for that man*. Oh woe worth thee that thou art a despiser! Christ hath read the sentence of thy damnation already; and vnlesse thou repent, he hath with strong asseueration adiudged thee to an heauier load of curses, than shall be laid on Sodom and Gomorrah, those filthy sinners, which were burnt with fire and brimstone for their crying sinnes. See the greatnesse of thy sinne in this grieuous punishment: and, if thou wilt not be deeper in hell than filthy Sodomites, beware of despising the Word, Heb. 12. 25.

Obiect. If I escape so long, I shall care the lesse.

Answ. No, but for the present thou art as a condemned man, bound and hampred with the plagues of God, and especially that great plague, that thou seest them not. Deut. 28. 15. *If thou wilt not heare my voice, then cursed shalt thou be in the City, and in the field, in the fruit of thy body, and of thy ground, in thy comming in, and thy going out.* These, and more than these awaite thee in euery corner. Againe, Gods curse is vpon thy soule euidently: thou diddest neuer taste of the Kings Supper: thou neuer knewest the felicity of Gods people: thou art a leading with a guard of diuels to thine execution; hast thine eyes couered as with a napkin of errour and ignorance, as a felon ready to be turned off; and thinkest thou thy selfe in good case all this while?

Against persecuters of the word.

Lastly, what may wee say to Persecutors of the VVord, and the Preachers of it, such as would (if they could) with a sword slay those that seeke to saue them? Like the Hearers at Nazareth, who would kil Christ himselfe, Luk. 4.28. *Eliah* shall be counted a troubler of the State. *Daniel* shall be watched and accused in the matter of his God. *Amos* shall be accused to the King, as one whose words the whole land is not able to beare. 1. VVhat need we say more, than they proclaime against themselues? For who be they that stand against the Gospell, and Preachers of it, but Swearers, Libertines, Gamesters, Drunkards, Ruffians, Couetous, Adulterous, and in their whole courses enemies to Righteousnesse, that they must needs be good men, and deare to God, that are encountred with such aduersaries? 2. That VVord which thou persecutest, and wouldest driue out of thy conscience, or wilt not heare, the same shall pursue thee, and follow thee as an Hue and Cry, and thou shalt heare it, and condemne thy selfe, because thou couldest not endure, it should condemne thy sinnes. 3. The time comes, wherein (if thou timely repent not) thou shalt see and say thou tookest the wrong end of the staffe, and didst kicke against hard prickes: and thy conscience shall conuince thee, that what thou didst against Christs seruants and Gospell, (whatsoeuer thy pretence now be) thou didst it against Christ himselfe, who will pay thee home with thy owne coyne. *Iulian* that cursed Apostate, finding himselfe at last too weake, cryed out, *Vicisti, Galilee, vicisti.* Christ was far enough out of his reach, he persecuted his seruants and Professors,

fessor, but his conscience now tels him it was against Christ, who is too strong for him. Writing against Christians, he alleaged many things, that they were enemies to Magistracy, to Iudgement-seats, to lawfull warres, and that Christianity let in all confusion into the world: that their Religion was against common sense, and cut the sinewes of al humane society, and it was not fit they should liue: whose calumnies *Athanasius* and *Cyrill* answered. But all these were as winde when God takes him in hand; none, nor all of these carry any waight in his owne conscience, but he was θεόμαχος, one that fought against God, and (as *Basill* speakes) χριστόμαχος a resister of Christ.

Vse 2. If careless Hearers be the worst Hearers, then beware of careless and negligent hearing, without attention, affection, or vnderstanding. The Apostle *Iames* (chap. 1. verse. 23.) describes many of our Hearers, to be like a man that lookes his natural face in a glasse, but goes away, and forgets immediately what a one hee was. The Word is Gods looking-glasse, held before men in the Ministery: this lets them see their faces, their blemishes and spots; but they (like fooles) looke vpon the glasse, to see themselues onely, not to reforme any thing. Others fitly compare many of our Hearers to Idols, that haue eyes and see not, eares and heare not; for they want the seeing eye, and the hearing eare; no more profiting, than the very Images on the walls; as vnmoueable by the promises or terrours of God, as the pillars in the Church, & as sensless as the seats they sit on: meere Idols, haue their bodies present, not their soules, neither is the breath of the Spirit in the.

Motiues to carefull hearing.4.

Let such be requested to consider a little these ensuing Motiues.

1. What a great deceiuing of mens selues this is: Iam.1.22. Be ye doers of the VVord, and not hearers onely, *deceiuing your owne selues.* VVhat delusion is it to thinke it enough to see a Sermon, or bee at a Sermon, without attending, or marking any matter deliuered; or to heare words, but no more conceiue the sence and meaning, then children that are brought in their laps? Thou deceiuest thy selfe in a vaine perswasion, that thou doest an acceptable seruice, when indeed thou further enthrallest thy selfe to Satan, and procurest a more iust and fearefull condemnation.

2. It is a marke of a Disciple of Christ, to vnderstand the VVord, Luk.8.10. *To you it is giuen to vnderstand the mysteries of the Kingdome, to others in Parables.* Call thy selfe a Christian while thou wilt, thou art indeed no Disciple that attendest not the VVord, but a stranger to the VVord, a stranger to the life of God through the ignorance that is in thee, Ephes.4.18.

3. It is one of the seuerest plagues, to heare and not vnderstand, Mat.13.15. For the Lord vsually giues vp such, 1. To strong delusions in matter of doctrine and iudgement, to receiue any thing but truth, 2.Thes.2.10. 2. To vile affections, and outragious lusts, in conuersation, Rom.1.26, 3. To a iust damnation, for receiuing the grace of God in vaine, and for neglecting so great saluation, Heb.2.3.

4. Consider we what it is we are called vnto; namely, *to heare and vnderstand*, as our Sauiour exhorts,

horts, Mat. 15. 10. *Vnderſtand what is the good and acceptable will of God*, Rom. 12. 2. Elſe all our and your labour is loſt: as Nehem. 8. 8. It had beene in vaine for *Nehemiah* to reade in the Booke of the Law diſtinctly, and giue the ſence, vnleſſe he make the people *vnderſtand the reading*.

Obiect. 1. But I am a ſimple man, and want that capacity that other men haue: I am not booke-learned; but I meane well, and haue a good heart, and I hope, God will accept my good meaning.

Anſw. 1. This is certaine, that *without vnderſtanding, the mind is not good*, Prou. 19. 2. God accounts not the man or minde good, that cares not to vnderſtand his VVord. 2. Simplicity giues no diſpenſation to be the worſt Hearer, or deſtitute of deſire after knowledge: And remember one thing, that if thou be too ſimple in ſome good meaſure to know and vnderſtand the VVord of God, thou art too ſimple to get to heauen: the God of light cannot accept an ignorant and blind meaning for a good mind and meaning. 3. See whether thou beeſt not more heedleſſe than ſimple, and ſo thy ſimplicity be wilfull: None ſo blinde as he that will not ſee. Doeſt thou ſhut thine eyes, and then ſay thou canſt not ſee; or ſtop thine eares, and ſay thou canſt not heare with vnderſtanding? Doeſt thou indeed attend as thou wouldſt to thy learned Counſel, when thy free-hold is called into queſtion? 4. Try thy ſelfe, whether thy conceit faile thee not more in the things of God than in the matters of the world. Perhaps thou ſhalt finde thy wit quicke and nimble enough at a good and ſafe bargaine. Thou haſt reach enough to fetch in

Simplicity no excuſe for bad hearing, for 5. reaſons.

in the profits of the world, art ſubtill enough to circumuent thy brother, and wiſe enough to doe euill. Now muſt thou blame thy ſelfe for want of attention, and affection, not for want of capacity. 5. Suppoſe thou be very ſimple, behold, God hath giuen his Word, to the end that *ſimple men might vnderſtand*, Pſal. 119, 13. And if thou beeſt not booke-learned, lo, hee hath giuen ſtore of learned men, and teachers, and appointed them to teach thee: and the more ſimple thou art, the more art thou bound to follow the meanes, and not to flatter thy ſelfe in thy negligence.

Obiect. 2. But I haue an ill memory, and cannot bring things away as many men can.

Not a bad memory can excuſe hearing.

Anſw. This is the common plea of our common Goſpellers: they are moſt careleſſe Hearers, without all attention, and all is preſently forgotten, and then they accuſe God for giuing them an il memory. But, 1. Conſider, O Man, how thou doeſt affect that thou heareſt. Many come to heare, becauſe they dare not opē their Shops. Others, becauſe they haue nothing elſe to doe, will goe to Church with their neighbours; but haue no affection to that heauenly buſineſſe. And now (ſay) thou wouldeſt remember if thou affectedſt the Word. Thy memory is ſure enough at a Play. In any worldly matter thou canſt carry away, and repeate long diſcourſes from poynt to poynt: onely here is a ſhort memory, becauſe of ſhort affection. 2. Conſider how thou bendeſt thy wits, and attendeſt to that which thou ſayeſt thou canſt not remember. Doeſt thou not thinke theſe are matters not ſo neerely concerning thee to know?

Worldly

Worldly matters which concerne thy calling, thou canst remember: for thou thinkest them neerely belonging vnto thee, and art content to be taken vp wholly in them. 3. How dost thou attend? Thou sittest downe, sometimes heares't, sometimes sleepest, sometimes talkest, sometimes readest; and now, while thou doest euery thing but the *one thing necessary*, doest thou complaine in an ill memory? No, it is an ill heart and disposition, a sure note of a carnall man, who yet thinkes himselfe sure to be saued.

4. How doest thou prepare thy ground? Doest thou pray to God to open thine eyes, that thou maiest see the mysteries of his Law? Thou sayest thou lackest wisedome: doest thou aske it of God? Doest thou *mingle the Word with faith*, without which it cannot profit? Doest thou attend thy thoughts in hearing, that thy mind be not taken vp with other matters, and by-thoughts? Alas! How canst thou keepe that in thy memory, which neuer comes in thy head? Lastly, doest thou meditate on that thou hast heard? How canst thou that neglectest these meanes, complaine for want of memory, and not of conscience? Heb.4.2.

Quest. But how shall I know that I vnderstand the VVord, and am not the worst ground?

Answ. 1. In true vnderstanding many good motions are stirred vp: as 1. Cor. 14.23. when secrets of his heart are discouered, *hee falls on his face, and saith, God is in you indeed.* This is one fruit of vnderstanding. 2. A reioycing that we haue heard and vnderstood: Neh.8.12. *All the people reioyced when they vnderstood things taught.* And this ioy is ioyned with an

4. Notes of true vnderstanding the Word.

an enquirie after that which we vnderſtand not our ſelues, as in the Diſciples, Math. 15.15. 3. A more cheereſull aſſembling to the place of Gods worſhip: Act. 13.34. *The next Sabbath all the people came to heare the word.* 4. *A good vnderſtanding haue all they that doe thereafter*, Pſal. 111.10. and this doing of that we know, is a ſpeciall meane to increaſe good knowledge and vnderſtanding: Ioh. 7.17. If any man will *doe* the will of my Father, he ſhal know the doctrine, whether it be from God, or no.

And the fowles of heauen deuoured it vp.

Here is the ſecond, the outward cauſe of fruitleſneſſe in this high-way ground, ariſing out of the malice of the diuell: ſo verſ. 12. *Then comes the diuell, and takes the Word out of their hearts, leſt they ſhould beleeue, and be ſaued.* VVhere are three things to be conſidered: 1. The deſcription of this malicious perſon, both by his name, and by a ſimilitude. 2. The exerciſe of his malice: *he commeth.* 3. The end of his comming: threefold, 1. to ſteale the VVord, 2. to hinder faith, 3. to bereaue men of ſaluation.

In the perſon ſo malicious, we haue 1. his names: 2. the ſimilitude.

I. His *names* are three in the three Euangeliſts. *Mathew* calls him *the euill one*, chap. 13.19. *Marke* calls him *Satan, or the enemy*. chap. 4.15. and our Euangeliſt calls him *a diuell*, that is, an accuſer of the brethren. Lay theſe together, and then obſerue, 1. That being *an euill one*, he is full of euil in himſelfe, the author of much euill in others, and one that delights himſelfe in the euill, both of ſinne and puniſhment, in others. 2. In that hee is *an enemy* to vs, hee muſt needs

needs intercept all the meanes of our good, and tempt vs to fruitlesse hearing, by which he hinders vs of the greatest good that God offereth vnto vs. 3. In that he is a *Deuill*, that when he hath prevailed against vs, and made vs careleſſe hearers, he will then accuſe vs for ſuch hearing: A iuſt recompence of him, who while he pretendeth a ſeruice to God, yet performeth it to the Deuill.

II. *Reaſons why wicked ſpirits are compared to fowles of heauen.* 4. 2. Cor. 12. 2

The *ſimilitude*, whereby he is deſcribed, will acquaint vs yet further with our danger: being called *the fowles of heauen*, that is, of the aire, the loweſt of the *three heauens*. In theſe reſpects: 1. They are many, and ſeeke to ouerthrow vs by multitude: there be not ſo many birds flying in the aire, as wicked ſpirits; the Prince that beareth rule in the aire, Epheſ. 2. 2. hath his troupes and *legions* to command into one man, if God permit him: as in that example, Mark. 5. 9. Luk. 8. 30. 2. They be *fowles of heauen*, that is, of the aire, aboue vs, haue aduantage of the place: Epheſ. 6. 12. ſpirituall wickednesſes *in high places*. We can no more hinder them from vs, than we can the birds from flying in the heauens aboue vs. 3. As the fowles or birds are ſwift and nimble, and naturally in the element lighter and of more agilitie then other creatures: So the wicked ſpirits are moſt quicke, and moſt ſwift and ſpeedy in their miſchieuous motions againſt vs: they flie ſwifter then Eagles from place to place, to preuent vs euery where in the meanes of our good. Their ſubtill, ſlie, and inuiſible natures can eaſily ouer-match our groſſe, heauie, and earthly mold; who can no way make partie good againſt them, but by inceſſant watch

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4 watch against them. 4. They be as the birds greedie and deuouring: that looke as hungry birds sometimes by whole flights follow the Seedsman, and except great care be taken, will picke vp and deuoure his seed well-neere so fast as he can sow it; euen so a whole flight of Deuils follow Gods Seedsman, and frequent the Ministery, that where the Word is sowne, it shall presently be pickt vp, if present care be not had to couer it: Not a seed shall lye vncouered, but one of these hellish birds or other presently deuoures it.

We haue descried the malicious person: Now for the exercise of his malice, it is said, *he commeth:* which is obserued by all the Euangelists, and therefore by vs.

1 In this comming of Satan, consider 1. Whither, 2. When, 3. How he comes.

2 1. Whither comes he? *Answ.* He comes to Church: he is no Recusant himselfe, though he make a number. He comes to Church diligently. He feares not the holinesse of the place. He feares not the consecration of it to the worship of God. He feares no ringing of Bels, no Holy-water, no kinde of Crosses in the place, or in the face: Nay, he feares not the consecrated Hoast, nor Crucifix, no nor if Christs owne blessed presence were there. He presumes into the *holy City*. He glides into Paradise. Nay, while our Sauiour is now preaching this Parable to this multitude, he comes with his whole traine and flight of Deuils. Let vs therefore expect and prepare to meete with foulest spirits in the holiest places. Fowles flocke not so fast after the Sower, as Sa-

3 Math. 4. 5.

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tan to the place of the Miniſtery.

2. When comes he? Anſw. *Whenſoeuer any man heareth the Word of the Kingdome*, Mat. 13. 19. 1. *When any man.* He feares no perſon, nor ſpares him. He comes to *Adam* and *Eue* in innocency, when they had heard the Word of the Lord. He comes and ſtands among the children of God, that is, the holy Angels. None ſo good, but Satan may hope to win him to heare vnprofitably. None ſo bad, but Satan thinks him good enough to waite on: for if he come to the Word, he feares he may loſe him: for he knowes, that as bad had beene wonne by it. 2. He comes then when the *word of the Kingdome* is Preached, that is, ſuch Doctrines as tend to bring men to the Kingdome of God: Oh this toucheth his freehold, and makes him beſtirre himſelfe where Gods Word is ſoundly and ſincerely preached. Let a man deliuer corrupt, erronious, or friuolous doctrine, the Deuill makes no ſuch haſte, vnleſſe to make way for it: But, come to a conſcionable and fruitfull Miniſtery, be ſure to finde him there, or he will be ſure to finde thee. 3. Satan highes him to theſe places at this time, becauſe he knowes, now being at ſo good an exerciſe, men leaſt feare him, and thinke him fartheſt off, but indeed now he is neereſt: for he knows, that then is the time for an enemy to worke his greateſt ſtratageme, when he finds his aduerſary moſt ſecure, and leaſt expecting it. Therefore our Text ſaith, *Whenſoeuer a man*, that is, *any man heareth*, then comes Satan: he is buſie with euery one, but ſo, as thou maiſt not conceiue him ſo buſie with others, as that he will paſſe ouer thee.

Why Satan comes when men heare the Word, 3. reaſons.

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Vſe

Vse. Take notice hereby of his diligence and vigilancie, who is not onely busie and stirring in euill and wicked actions, to thrust them forward, but euen in the best actions; which if he cannot hinder, he will corrupt and depraue, if it may be. Most will confesse, being detected of some euill action, Oh it was the diuell who was busie with me, he ow'd me a spight: but few discerne how busie and spightfull he is in good actions, to hinder God of so much glory, and the godly of much comfort in such actions as he cannot hinder.

3. How commeth Satan to take away the Word? *Answ.* The Word shewes, that Satan is not alwayes present, nor alwaies tempting. Not because he wants will, but because God suffers him not alwayes. But howsoeuer, he will sure be with vs in the hearing of the Word, aboue all other times. And so he comes, sometimes inwardly, sometimes outwardly.

Satan commeth inwardly 3. wayes.

Inwardly: 1. In many rouing by-thoughts, which filling the phantasie, turne the mind quite from the businesse in hand. He casts into the minde some thoughts of profit, some of pleasure, or some vaine and idle cogitations, that runne vp and downe the minde, and all to draw the heart away from the Word. Now is the Deuill come, and hath catcht the Word from thee: A iust recompence of him that in Gods seruice will not giue God his heart and mind, the Deuill must haue them.

2. In drowsinesse, sleepe, and heauinesse, which steale away the minde from attention; A fearefull snare of the Deuill, in which he hath taken many, who scarce sit downe to heare, but presently are cast

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on a dead sleepe, and we may as well speake to dead men, or the pillars they sit by, as to them; and say as the Apostle doth in another abuse in the Church of Corinth, *Haue ye not houses to eate and drinke in?* So, *Haue ye not beds at home to sleepe in?* See you not how the Deuill hath cast you into a nap, lest you should heare, and beleeue, and be saued? or that you haue taken some graines too many of that hellish *opium*, which makes you sleepe vnto death? 1. Cor. 11. 22.

Obiect. But doe you thinke the Deuill casts me asleepe? I am heauie by nature, and cannot helpe it, and I sleepe not long. *Answ.* If thou wert at some other exercise, as a Play, or a game at Cards or Tables, or perhaps in thy Counting house, thou couldst wake well enough, or not be halfe so heauy: or if thou wert in the Kings presence, to receiue a charge from his mouth: though thou wert very heauy naturally. Assure thy selfe therefore, that Satan adds his weight, and workes with thy corruption: And it is not the sleepe of thy body he intends, but the sleepe of thy minde, and of thy soule vnto death.

3. He comes in many inward suggestions, which stirre vp naturall corruption against the VVord: that if it must be heard, it may not be beleeued: as, 1. It is but a man that speakes; a simple, ordinary, weake, and poore man: and, if he speake well, I can speake well too, saith one. 2. Thou knowest as much as thou needest: and, what can he teach me which I know not? Am not I as able to iudge what is fit, as he? Nay, I doubt not but I am as good as all the Sermons in the world can make me. Now the deuill is come apparantly: for Gods Spirit euer lets

a man see his ignorance, his nothing. 3. What good is gotten by all this Preaching? My father liued honestly without it: And what care many of our Noble men, and men of great account for it? And if I goe to Seruice, and obey the Kings law, and doe as my neighbours do, and as my forefathers did, what need more preciseneſſe? Here now the deuill is come: For no ſuggeſtion of Gods Spirit can extenuate the Word of God. 4. But this man (ſaith *Ahab*) neuer ſpeakes good to me, I would heare any man but this *Micah*, 1. King. 22. 8. But here the deuill is come; he that ſet foure hundred falſe Prophets to deceiue *Ahab*, would haue him heare any, beleeue any but *Micah*, leſt he ſhould be ſaued. If thy heart were vpright, the words of God would be good vnto thee. But thou haſt a path-way of luſts, and thou wilt walke to the end of them, thou muſt ſweare and blaſpheme, muſt drinke and ſwagger, muſt prophane the Sabbath, muſt be an Vſurer, muſt vſe deceit in trading, lyes in ſelling, muſt ſcorne zeale and grace, and runne in the exceſſes of ſinne, after the faſhion of the world, and the deuill within tels thee, Why maiſt thou not? who ſhall hinder thee? 5. But I know many good Preachers, and good men of another minde, of another practiſe, and though this man be earneſt againſt it, they would not doe thus, if it were ſo bad. Here the deuill is come, who out of the oppoſition of corrupt Teachers, and Libertine doctrines, which he by them broached, would falſifie the truth in thy minde: dealing as a cunning Fiſher, who by one fiſh will catch another, that he may feed vpon both. And he would bring thee

Mic. 2. 7.

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from a straite rule, to a crooked example.

Thus the deuill comes *inwardly*. *Outwardly* he comes three wayes.

1. By drawing the senses to outward obiects; as the eye on this or that person, or obiect, or diuert the minde from the one thing necessary: which we must watch against, and (as Christs Hearers) *fixe our eyes* vpon our Teacher; which greatly helpeth attention. *Satan commeth outwardly 3. wayes. Luk. 4. 20.*

2. By the cuill counsell of carnall Politicians: you are a man whose conuersation will be obserued, you are rich, you haue an office, you haue respect; If you should be led away by Sermons, you will be noted for a Puritane, and a fauourer of such as will make little for your credit. But here the deuill is come in one of his children: Act. 13. 7. *Sergius Paulus* called *Paul* and *Barnabas* to him, and desired to heare the Word of God: but *Elymas* sought to turne the Deputy from the faith. *Paul* spied the deuill now come, and said, O full of all subtiltie and mischiefe, *the child of the deuill*, and enemy of all righteousnes, that ceasest not to peruert the straite wayes of God!

3. By scoffes and reproches of wretched men, who scorne the Word and wayes of God: What, will you beleeue all that he saith? Nay, we must not let him make fooles of vs: What hath he to doe with such and such poynts, our gouernment, our callings? Let him meddle with his Text, and not with vs. Iust like the Epicures and Stoikes, Act. 17. 18. who said of *Paul*, *What will this babbler say?* He will teach vs some strange things to day. And by such scoffes Satan comes to many, and hinders their faith & saluation. σπερμολόγος.

For as those Heathen Stoicks and Epicures counted that the strangest Doctrine, which taught Iesus Christ: so doe Christian Epicures that which most directly leads vnto Christ.

The third generall thing proposed, is, the end of Satans comming: which (as we heard) is three-fold: 1. To steale the Word out of the heart: 2. To hinder the Hearers faith. 3. To rob him of saluation.

1. *End of Satans comming, to steale away the Word.*

For the first. As birds follow the Sower, to picke vp the seeds and graines that lie vncouered: so the Deuill haunts the Assemblies of Saints, to steale away the Word preached, where it is carelesly heard. The Action of Satan is, to *steale* and *carry away* the Word, which is not his, but belongs to others. But not as other theeues, to conuert it to his owne vse, but onely that the right owners should not enioy it: not to profit himselfe, but to disprofit others. As for the *manner* of his Action, he *stealeth*, that is, closely and secretly takes it away. He is a slie and priuie theefe. As a theefe onely seares to be seene and discouered: so Satan is loth to be seene, and therefore takes vs at aduantage, when we can least espie him. *He that stealeth, stealeth in the night*, as they that are drunke, are drunke in the night, 1 Thes. 5. 7. He takes vs in the night of our ignorance, and in the sleepe of security, and spoyles vs most, when we can least discerne it. But whence doth he steale the Word? *Answ. Out of the heart.* Because of his sly and subtill nature: who being a spirit, can easily and nimbly enter into the most secret Closet of our brest. And although he cannot directly know our hearts and

thoughts,

thoughts, which is Gods priuiledge, yet by outward meanes he can giue a great gueſſe at the temper of them, and as birds can eaſily finde when ſeed is vncouered, and as eaſily picke it vp: ſo Satan can eaſily ſee, where mens care is not to couer and hide the Word in their hearts, when they haue heard it. And, if he cannot by himſelfe, and by violence take the Word away, if the owners will hold it: yet he can, and doth take it away by themſelues, and with their owne conſent and good liking: who neither were willing to giue it roome, or ſinke it deepe into their hearts, nor to couer it with gracious affections; nor had any great loue to it to looke after it, as thinking themſelues not a graine the worſe, when all this ſeed is gone.

And why *out of the heart? Anſw.* 1. Becauſe he knowes, that the heart is the right furrow, in which the Word can become fruitfull, therefore he vſeth all his skill to keepe it thence, or fetch it thence. He cares not how much of the ſeed lie in the head, or on the tongue, ſo he can keepe it out of the heart. For as we ſay, *The minde is the man*, ſo the heart leades the whole man, and is the lodge either of God, or the deuill. 2. Becauſe nothing but the Word puts him out of poſſeſſion of the heart. The ſtrong man holds the hold, till a ſtronger come. If the Word as good ſeede once roote in the heart, he muſt away. Where Chriſt by his Word takes the heart, the Prince of this world is caſt out. The Diſciples by their powerfull Preaching ſaw Satan fall downe like lightening from heauen. It ſtands him therefore in hand to beſtirre him, and to turne himſelfe to all his ſtratagems:

One principall whereof is, that if he cannot hinder thee from the Word, he may hinder the Word from thee: or, if he cannot hinder it from the eare, he may from the heart: or, if he cannot intercept it from the heart by catching it, he may defeat thee of it by ſtealing. Note this ſtratagem, and doe thy beſt to preuent it.

2. End of Satans comming to hinder faith.

His *ſecond* end is, to hinder faith: *leſt they ſhould beleeue.* And why? Firſt, he knowes the Word is the parent of faith: Ioh. 17.20. Chriſt prayes for the Elect, that they might *beleeue through the Word* of his Diſciples. And the Iaylor and all his houſe beleeued by hearing *Paul*, Act. 16. 31. Secondly, he cannot but be an enemy to our faith, and therefore winnows vs as the Diſciples, that our faith may faile; becauſe faith 1. Makes vs the ſonnes of God, Gal. 3. 26. 2. Marries vs to Ieſus Chriſt, Hoſ. 2. 20. 3. Makes our hearts temples of the Spirit, *purifying the heart*, Act. 15. 9. 4. Makes vs free entrance to God by prayer, to aske what we will, and we ſhall obtaine, Eph. 3. 12. And 5. It is our ſhield to reſiſt all the darts of the deuill: the gates of hell ſhall neuer preuaile againſt it. Thirdly, if he can keepe vs from faith, the Word (he knowes) ſhall be altogether vnprofitable, *Heb.* 4. 2. and, if he can keepe this weapon from vs, he eaſily ſoyles vs; and makes God alſo our adverſary, becauſe *without faith it is impoſſible to pleaſe God*, Heb. 11. 6. Hence he layes all his engines againſt our faith, & ſeeks by all means to root it out of the heart, and out of the world, if God would giue him leaue.

3. End, to rob men of their ſaluation.

His *third* end is, to rob men of ſaluation, *leſt they ſhould be ſaued.*

Firſt,

First, Satan knowes, that the *end of faith is ſaluation*, 1. Pet. 1. 9. and that *by preaching, God ſaues them that beleeue*, 1. Cor. 1. 21. If he can keepe thee from faith, he hath robbed thee of ſaluation. Therefore if he cannot hinder the Word, he will (if he can poſſibly) hinder faith. Secondly, Satan is a deadly enemy to euery mans ſaluation: 1. Out of hatred: for the euill angels by their fall loſt the loue of God, of his glory, and of his Image, and now hate whatſoeuer belongs to God. 2. Out of enuie: therefore hee is called in the Parable, *the enuious man*: Hee repines and enuies, that man ſhould ſtand in innocency which he loſt; and therefore ſet vpon *Adam*, and droue him by his tentation out of Paradiſe. And he enuies more, that any man ſhould enioy the glory of heauen, which himſelfe can neuer recouer; and therfore he layes all the blockes in their way that he can deuiſe. And as when Gods people were going to *Canaan*, he ſtirred vp many armies of the Heathen againſt them, to make them fall ſhort of that good Land: So now he raiſeth armies of tentations, and impediments, to make vs fall ſhort of that heauenly *Canaan*, which he knowes to be a good Land, and thinkes too good for vs. 3. Out of his contrarietie to God himſelfe. He ſees God carefull of his Church and children, that (as a good ſhepheard) he vſeth all meanes to ſaue and preſerue them: therefore hee cleane contrarily ſeekes to kill and deſtroy them, and defeate them of that ſaluation which the Lord hath prepared for them. And this ſeemes to be the Apoſtles ayme, 1 Pet. 5. 7. 8. *He cares for you: but watch for the deuill, who as a roaring Lyon ſeeketh to deuoure.*

Vse 1. In that the deuill *comes*, learne not to content thy selfe with comming to Church, but see thy end be better than his, yea, contrary to his. Hee comes with a purpose to hinder the power of the Word in thy heart, to hinder thy faith and saluation. Come thou with a purpose to set forward the power of the Word in thy heart, to set forward thy faith and saluation.

That the Word hath beene fruitfull, foure notes.

Quest. How may I know that the worke of faith and saluation is set forward in me by the Word? *Answ.* 1. If it haue brought thee to the sight of thy sinne, and the sence of thy danger by it. This is the first effectuall worke of the VVord: as Christ first conuinced the woman of Samaria of her adultery: & *Peter* tels the *Iewes*, Act. 2. that they had slaine Iesus Christ. 2. If the Law being a *Schoole-master to Christ*, haue sent thee out of thy selfe, to apprehend the remedy of the Gospell: as the Iaylor being cast downe, said, *Oh what shall I doe to be saued? Beleeue in the Lord Iesus* (said the Apostle) *and thou shalt be saued*, Act. 16. 30, 31. This is the method of sound Ministery, first, truly to humble, then to raise againe. 3. If thou findest it a Ministery of the Spirit, conueying the Spirit into thy heart for the consumption of corruption, and repairing thee to a new life of grace. Gal 3. 2. *Receiued ye the Spirit by the workes of the Law, or by the hearing of faith preached?* 4. If thou carriest it into thy soule as a light into a darke place, 2. Pet. 1. 19. to follow the directions of it, and to guide thy wayes according to euery precept of it. If now thou intendest, when thou commest, to be led further into the sight of thy sinne, led neerer vnto

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2 Gal. 3. 24.

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Iesus

Iesus Christ to draw of his fulnesse, led further into the sanctification of the Spirit, and led as a blind man by the guidance of the Word, certainely the Word is of power to set forward thy faith and saluation, notwithstanding all Satans malice.

Vse 2. The deuill knowes, that faith is by hearing, and saluation by faith: 1. I would our Popish Recusants knew so much, so they would make a better vse of this knowledge, than to withstand both faith and hearing. 2. I wish our formall Protestants knew it, who will scarce step out of dores to heare, but in policie will heare so much as they may be counted no Atheists or Papists, but indifferent men, as they be too indifferent whether they heare or no. 3. I wish they knew it, who by reading at home will beleeue and be saued by their eyes; which are vnsufficient to breed faith. For God hath giuen the sence of hearing this preeminence, Rom. 10. 14. *How can they beleeue, vnlesse they heare?* The sight is a sence of discipline, but hearing, the sence of faith. 4. I wish our Atheisticall scorners, who think they know so much, as they contemne the Ministery, that they knew as much as the deuill: then would they not barre and excommunicate themselues so wilfully from the meanes of faith and saluation: they would not turne away the eare, if they knew that faith were dropt in by the eare. 5. I would our careleſse and sleepy hearers knew it, who shut the dore of faith, lest they should be saued. Neither will God open their hearts as *Lydias* by the Word, who shut their eares. 6. I wish they also would learne a lesson from the deuill, who content themselues to liue in dry and barren

barren places, destitute of the meanes of faith and saluation; as *Lot*, who chose Sodom, for the fruitfulnesse of the ground, before Canaan; and delight in the hills of Samaria among idolatrous Papists, rather then in Sion Hill among true worshippers. I am sure thou wouldest chuse to dwell with the Lord hereafter; then chuse to dwell now where the Lord dwelleth. In a word:

Let vs all perswade our selues of that, whereof the deuill himselfe doubts not: 1. That God hath appointed hearing for the engendring of faith: For as by hearing the deuils voice, we lost our faith & happinesse; so the Lord hath appointed by hearing his voice againe, as the most conuenient meanes, to recouer our faith and saluation. 1. Cor. 21. *It pleased God by the foolishnesse of preaching, to saue them that beleeue.* And he hath tyed faith and saluation to Preaching, both by precept and promise, and tyed vs to them, though himselfe be free. We haue no other ordinary meanes. 2. We would rate our selues, if we should carelesly or wilfully lose our money or gold, or slip the meanes of getting and encreasing them: But behold, faith is much more precious than gold, 1 Pet. 1. 7. and saluation far more precious than faith. If it were a small thing to lose faith, yet it is something to lose saluation, & more, to lose it so wilfully.

Thou neuer commest to Church, but Satan commeth with thee.

Vse 3. Seeing Satan comes to Church to steale the Word, know, that thou neuer commest to Church, but Satan an enemy, a theefe comes with thee, to rob thee of the Word, of the treasure of faith, and bereaue thee of life euerlasting: Therefore deale with him as with a theefe. 1. Suspect him, trust him

not; onely a watchfull eye preuents an vntruſtie fellow. 2. Locke that thou heareſt, from him: keepe the Word in a ſafe place, vnder locke and key, hide it in the middeſt of thy heart, *Pſal.* 119.11. couer this heauenly ſeed. 2

Motiues. 1. Thus we doe for our money: wee are carefull of our Euidences, Iewels, Plate, and things of worth: let vs alſo eſteeme the Word (as *Dauid*) *aboue thouſands of gold and ſiluer.* 2. Naturall wiſedome teacheth a man, if he haue ſome ſpeciall Iewels, and knowes he hath theeues about him, not to leaue them abroad, or lay them in the way of a cunning theefe, from whom he can ſcarce, by all his care, keepe them. 3. Satan cannot ſteale, if thou leaue not thy wealth abroad: Therefore doe for the Word, as for thy ſeed in thy field: the Husbandman, ſo ſoone as he hath caſt it, couers it with the Plough or Harrow, and ſo preuents the picking vp of birds: ſo muſt thou couer the ſeed of the Word in the furrowes of thy affections, & lay it deepe in the ground of thy heart, by ſerious attention, meditation, conference, practiſe: Elſe if the ſeed lie on the ground, vncouered, vncared for, theſe birds preſently picke vp all to thy loſſe and ſinne. 3

Motiues to watch againſt him, three.

3. If thou perceiue that this theefe hath ſtolne away the Word from thee, follow him with hue and cry, repent thy ſinne, lament thy loſſe, complaine to God, pray thou maiſt recouer the loſſe, and preuent the like for time to come.

Queſt. How may I know the deuill hath robbed me of the VVord?

Anſw. 1. If after much plaine and powerfull preaching

3. Notes to know that the deuill hath robbed thee of the Word.

preaching and hearing thou haſt learned little. Many will commend Sermons, where the deuill gets all from them. Many commend the Preacher, he is a good man, neuer man ſpake ſo, &c. bleſſe God for him, and bleſſe the time he euer came among them: But what haue you learned? Here they haue nothing to ſay, but they hope they take good, becauſe he is a good man. Now wee haue found an high-way ground: helliſh birds haue pickt vp all.

2. If thou be capable in other things, and vncapable here; as many are quicke in all their buſines, and can carry away difficult diſcourſes of worldly matters, which they are affectionate and attentiue vnto; but cannot carry away, either in their vnderſtanding or memory, a point of neceſſary Doctrine, becauſe they haue no pleaſure in it, the deuill keepes them from profit by it.

3. If being vncapable and ſilly in other things, they are witty and ſubtill for maintaining of ſinnes, and luſts. A plaine caſe, the deuill is their teacher, and will not permit them any other Maſter. Many come to Church, and after twentie yeares hearing are very blockes, having got nothing but ſome texts of Scripture, wreſted to maintaine their ſinnes.

Vſe 4. Seeing Satan layes all his plots to get the Word, or keepe it *out of the heart*, we in comming to heare, muſt eſpecially labour to get and keepe it in our hearts. Prou. 3. 3. *Write my words on the table of thine heart.* And chap. 4. 4. *Let thy heart hold faſt my words.* And verſ. 21. *Keepe them in the middeſt of thy heart.* As *Mary* pondered Chriſts ſpeeches in her heart.

Now

Now that we may thus lay the Word to our hearts, and apply our hearts to it, 1. Consider and meditate on the great Maiesty of God, whose Word it is: that we may heare it, not as the word of man, but of God, 1. Thes. 2. 13. spirituall, and binding the conscience, and one word or title whereof can neuer faile. 2. Consider the matter of it, Iesus Christ, and saluation by him. In the Word preached, behold Christ crucified, Gal. 3. 1. 3. Consider the power, vse, and end of it; that it is the power of God to saluation, and able to saue our soules, if it be ingrafted. 4. Consider that it is the same Word which binds or looseth vs for the present, and shall iudge vs at the last day, Ioh. 12. 48. 5. Make roome in the heart before-hand, by bewailing those sinnes which may keepe backe Gods blessing, or stuffe the heart. Thrust out all sinne, and all purpose of sinning. Put not sweet liquor into fustie vessels. 6. Apply we all to our selues in particular, not to others, as *Adam* posts it to *Eue*, and she to the Serpent. And so long apply, till it be fastened in the heart. And then it is fastened, when the promises are beleeued, the threats feared, the precepts sincerely obeyed.

6. Meanes to lay the Word vpon and in our hearts.

Vse 5. This shewes vs what is the reason, why most men, after long hearing, continue ignorant and brutish as at first. They can giue no answere to the Articles of faith, can render no account of so many precepts deliuered plainly and profitably, cannot remember of 500. Sermons, scarce so many words. Is not now the Word of power to teach and instruct them? Yes, but 1. The heart is a barren and high-way ground, paued by Satan: no seed can spere or sprout

Why most men continue brutishly ignorant after long hearing: 3. Reasons.

ſprout in it. Yet theſe moſt boaſt of the goodneſſe of their hearts. 2. A flight of deuils hath lighted on our Congregations, and almoſt pickt vp all. A man that hauing laid vp money in a Cheſt, findes none when he comes againe, will ſay, Surely the theefe hath beene here. So we may ſay, The deuill hath bin here. 3. A iuſt reuenge of God it is on careleſſe Hearers, to ſet the deuill in their neckes, to ſteale and catch away all the Word that they ſet ſo light by, leſt they ſhould beleeue and be ſaued. Wouldeſt thou auoid this reuenge of God? Then be aduiſed: As *Abraham* droue away the birds that troubled him in his ſacrificing, Gen. 15. 11. So driue thou away theſe helliſh birds that trouble thee in thy hearing; by preparation, attention, meditation, prayer, and practiſe. And thus, though thou canſt not hinder theſe birds from flying about thy head, yet thou ſhalt giue them no roome to neſt or reſt in thy heart.

So much of the firſt ground. Now to the ſecond.

Verſ. 6. *And ſome fell on ſtones, and when it was ſprung vp, it withered away, becauſe it lacked moiſture.*

HEre conſider three things: 1. The kind of ſoyle; *ſome fell on ſtones:* 2. The ſucceſſe of the ſeed in it: In the beginning hopefull, and commendable, *it ſprung vp:* In the end doleſull, and lamentable, *it withered away.* 3. The reaſon of that vncomfortable ſucceſſe, *it lacked moiſture.*

Bad Hearers compared to ſtony ground in 5. things.

The ſoyle is *the ſtones*, or ſtony ground: verſ. 13. *They which are on the ſtones, are ſuch as heare the Word, &c.* A kind of bad Hearers, compared to ſtones, or

ſtony

stony ground. 1. For their naturall hardnesse, which cannot be broken, nor softened. 2. For their coldnesse: not warmed with the heate of the Sunne of righteousnesse, nor the Spirit of God; but abide cold as stones. 3. For their heauinesse: A stone will not easily be remoued out of his place: his proper Center is the earth: Cast him by maine strength as high as may be imagined, and let him alone, he will fall to the earth againe. So these Hearers are not easily moued out of their naturall corruption; but moue them and lift them violently vp by the Ministery, long they stay not, but downe they fall to the earth, and earthly things, which is their proper place and element. 4. For their vnprofitablenesse, and resistance of the fruits of the earth: for as stonineſse of ground, by the curse vpon mans sinne, became very noysome to the fruits of the earth; so the stonineſse of heart, a part of the curse, more hinders fruits of grace, than any stony ground can hinder seed cast into it. 5. As stony ground, and common stones are little esteemed, but reiected of men: so this stony ground is as little respected of God.

Yet herein our hard hearts are worse than stones: they increase not their hardnesse; but ours is daily increased by wilfulnesse and peruersenesse.

Stony ground commendable in foure things.

Now to the successe of the seede in this stony ground: and first, the hopefull, and commendable, in the beginning: *it sprung vp.* Which implies that of *Matthew*, chap. 13. 20. *He which heareth the Word, and incontinently with ioy receiueth it.* Where we haue foure things considerable. 1. This bad ground *receiueth* the Word: wherein they goe beyond the former

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mer Hearers, who onely heard the VVord, but left it assoone as they heard it: let the deuill, or any deuouring bird eate it & take it from them, they care not. The former gaue it hearing, but cared not to vnderstand it: these receiue it attentiuely, and seeme greedily to digest it. They did not one whit affect it: these receiue it into their affections. 2. This bad ground receiues it *incontinently*, (saith *Matthew:*) when God speakes, they will heare, and without delayes or excuses, willingly receiue when God proffereth. They seeme to know their season, and seed-time: and is it not commendable in Christianity to know the day of visitation? Or how can he expect a crop in harueſt, that sleepes and trifles away his seed-time? And surely we cannot but commend such as esteeme the Word worthy of present entertainment, and in comparison of it, vndervalue inferiour things and occasions, which would put off the present receiuing of it. VVhere note by the way, that *bad Hearers may thinke the Word a matter of haste, and waight, and importance.* 3. These bad Hearers and stony ground receiue it *with ioy*. They are no scorners, or railers on their Preachers, but giue their Ministers great reuerence, as *Herod* did *Iohn Baptist*. They hate neither *Micah* nor his message, but heare gladly, but giue the VVord good words, and good welcome; they reioyce in the Word, and receiue it with good hearts; conferre of it willingly, reioyce in their trauell and paines to heare the Word, conceiue great ioy in the remembrance of seuerall poynts, as distinctly as they heare them, are exceeding glad and desirous of meanes of sound instruction. Alas that

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all this while these should be bad hearers, and neuer a whit neerer their saluation, but in the state of damnation. 4. This stony ground brings vp the seede sowne: *it sprung vp*, saith our Text. This seed of the VVord riseth vp, and appeareth, & seemeth to tend toward heauen, shooting vp from earth. 4

1. It riseth to externall obedience, and reformation of many, (perhaps) most things; as *Herod* did many things for *Iohn*. *Iudas* receiued this seede, it sprung vp in him, that he not onely vnderstood and preached the mysterie of the Gospell, but carried himselfe in an honest and reformed conuersation a long time, so as the other Disciples could not detect him. 2. The seed springeth vp to an outward profession, as those that hope to be saued by it, and so to an outward fellowship and Communion with the Saints, in the Word, Sacraments, and many other godly exercises, both publique and priuate. 3. It springeth vp in this stony ground to a kind of faith, which hath in it not an enlightning onely, but a *taste of the heauenly gift, and the powers of the world to come*, by which they are *partakers of the holy Ghost*; that is, something they haue so like true sanctification, that both themselues & others may think them truly sanctified. And yet these so bad hearers, as they may, and sometimes doe fall into that irrecouerable sin against the holy Ghost, Heb. 6. 4, 5. and as our Text, yet *they withered away*: as some of the Israelites tasted of the fruits of the Land of Canaan, and did thereby perceiue what a good Land it was, and desired part in it, & conceiued good hope of enioying & possessing it, yet neuer enioied it, but perished in the wildernes.

The seede springeth vp in stony ground to sundry degrees.

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Doct. A bad Hearer may goe far in Christianitie.

Learne hence, how farre a bad Hearer may goe in Christianitie. A man may heare the Word with diligence, receiue it with ioy, beleeue with some assurance, grow vp to high place in the profession of Religion, bring forth fruits of commendable obedience, and all this while be bad ground, and in damnable estate. See it more distinctly in these foure degrees.

1. Reprobates may be forward Hearers, hungry and desirous Hearers, so glad to heare, as, if they haue not the Word at home, they will with zeale and forwardnesse seeke it abroad. Ioh. 6. 34. The Iewes hearing Christ speake of bread from heauen, and such as giueth life to the world, flocked after him euery where, and with earnest desire say, *Lord, giue vs euermore this bread*, and yet many of them fell away from him, vers. 66.

2. They may be ioyfull Hearers, *receiue the Word with ioy*, as our Text hath it. Act. 26. 28. *Agrippa* hauing heard *Paul* deliuering the summe of the Gospell, and of the strange manner both of his owne conuersion, and of mans saluation, by Christs humilitie and glory, rauished with the excellency of it, cries, *Almost thou perswadest me to be a Christian.* And of *Iohns* Hearers our Sauiour saith, *Yee reioyced in his light for a season*, Ioh. 5. 35.

3. They may be beleeuing Hearers for a time: so saith the Text, *which for a while beleeue*, and according to *Mathew*, *endure as beleeuers for a time.* They are verily perswaded of the truth of the whole doctrine of saluation, that euery word shall be accomplished in the saluation of Beleeuers, and iust condemnation

demnation of vnbeleeuers. They beleeue, it alone teacheth the right way to heauen. Of *Simon Magus* it is ſaid, Act. 8. 13. that *he beleeued*, and was baptized: not that he had true faith, (for euen then *Peter* ſaw him in the gall of bitterneſſe, and band of iniquity:) but he yeelded to the doctrine of Chriſt which *Philip* taught, and behaued himſelfe as if he had beleeued indeed, and had beene a Diſciple of Chriſt.

4. They may bee growing Hearers: 1. To a great meaſure of illumination: *Balaam*, a wretched ſorcerer, was enlightned ſo farre as to ſee the bleſſed eſtate of Gods people, and deſirous to partake of their happineſſe, he cried out in great paſſion, *Oh that my ſoule might die the death of the righteous! Iudas*, a wretched Traytor, and ſonne of perdition, could neuer haue preached the Goſpell, without a great meaſure of the illumination in himſelfe. 2. They may grow to a great place in the profeſſion; as *Iudas* to follow Chriſt himſelfe at the heeles, & call him Maſter. 3. To a great meaſure of reformation of life, and obedience to the Goſpell: being in the ſame paſtures with the ſheepe of Chriſt, he is taken for a ſheepe, when indeed he is a goat for a time in the ſame fold with the ſheepe.

Reaſons. 1. Men may be drawne to heare gladly, where faith is not, for illumination ſake, or enlightening ſake. *It is a pleaſant thing* (ſaith *Salomon*) *to behold the light of the Sunne.* There is a great force and power in the light, to draw all mens eyes after it: So is there power and force in the Word ſoundly taught, to draw mens affections of ioy and delight, at leaſt for a time. And euen naturall men alſo, who

are of quicke apprehenſion, can reioyce to heare deepe poynts learnedly and ſoundly opened, and caſes of Conſcience, or queſtions of Religion ſoundly diſcuſſed. Math. 12. 37. When our Sauiour diſputed with the Scribes and Phariſes, and *put them to ſilence*, it is ſaid, *much people heard him gladly*. No maruel then is it, if ſupernaturall illumination (although a common gift) bring men with much ioy to heare the Word: For is it not a ioyfull thing to heare of the way of ſaluation, and of ſo many promiſes, and an eternall happineſſe after this life? Who would not come running, as gladly as the young man, to heare he ſhould be ſaued, who not liking the conditions, went away as heauily? So, who will not throng and thruſt after a pleaſing Preacher, or ſo long as he dwels in Promiſes? If a Preacher pipe, the profaneſt will dance. But if he come to the Law, oh they cannot abide to heare of damnation, and, he hath nothing but condemnation in his mouth, I wil not heare him.

2. A man may goe thus farre in Chriſtian duties, and be bad ground, by a deluſion, and miſtaking his owne eſtate: namely, by *a falſe conception of faith*, or an vnſound apprehenſion of the excellency of Ieſus Chriſt, and the bleſſed eſtate of Beleeuers vnited vnto him. An hypocrite may ſee what is the comfort of remiſſion of ſinnes: what a tranquility and heauen on earth it is, to haue a good conſcience, waſhed and ſprinkled in the bloud of the Lambe: what an happineſſe, to haue free acceſſe to God in prayer, to liue with God, and enioy him here below. But he ſees it in others, not in himſelfe: and he will

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goe a great way to haue part in them, and lay out something for them: but he will not bee at so much either cost or paynes for them as they are worth, and as he must pay before he haue them.

3. A man may be carried a great way in temporary faith, for temporary causes, and selfe-respects: which respects as they faile, so also must his faith and hopes. *Temporary faith raised on temporary causes.*

One is curiosity and nouelty. A new Preacher, or some new strange matter, neuer heard of before, drawes a number of men to heare gladly: And now they professe they will keepe their Church, and not misse: For they neuer goe, but they know that they neuer knew before. So the Athenians (Act. 17.20.) will heare *Paul* preach, and enquire the meaning of his doctrine, because they say, *he brought strange things to their eares*, and their life was to *heare and tell newes*. But Athenians grow weary both of that matter and man, who ceaseth to be new. And vnthankfull Israelites, when Manna first commeth, admire it, reioyce in it, feed vpon it, grow strong by it: VVhy? Because it is a strange kind of meat. But afterward they murmure, and lothe it, because not new, tho it was euery day new. 1

A second selfe-respect that may make a man diligent in the means, is pride and conceit. They desire knowledge, and reioyce to get it, not to edifie themselues (which were wisdome:) nor to edifie others (which were charitie:) but that themselues may bee known to be some body, (which is meere vanity.) If the world honour the profession of the Gospel, they will share in that honour. If it will credite them a- 2

mongst men to professe the Gospell, and liue according to it outwardly, they will doe it. *Iudas* himselfe can fashion himselfe outwardly to the holiest Disciples. A Pharise can fast and pray, and giue almes, to be seene and praised of men. Many Pharisaicall Protestants can play on both hands, or (as we say) fast and loose: In some company can speak good words, commend good men, speake of some good notes of Sermons, confesse and condemne many of his owne courses, and take hold on the better end of the staffe: But the same man (as if not the same man) in another company can be as loose, as scornfull, and apparantly hatefull of goodnesse as euer before.

3 A third selfe-respect is worldly profit. So long as men may hope to be gainers by Christ, so long they will follow ioyfully: as the Iewes after that Christ had fed them with bread, he could neuer be rid of them, but they followed him from place to place, but neither for his Doctrine nor Miracles, nor for himselfe, but *because of the loaues*, Ioh.6.26. Profit and preferment will make a man heare diligently, professe openly, preach painfully, at least till the preferments or profits choke both Preachers and Professors. But Christ, if he bring no loaues, shall faile of much of his company. How far did *Demas* goe in his profession, that the Apostle *Paul* reckons him among the Saints who saluted the Colossians, chap.4.14? but all this was for some preferment, which when he got, *Paul* changed his note, *Demas hath forsaken me, and embraced the present world*. If euer the complaint was iust, it is now of Christians, *All men seeke their owne*: and as *Augustine* in his time complained, *Vix*

2 Tim.4. 10.

Phil.2.21.

quæritur

quæritur Iesus propter Iesum, Scarce any seeke Christ for Christ his sake. But our wisdome will be to seeke Iesus for Iesus, that is, saluation. Seeke him for that end he came into the world; not to make thee rich in the world, or heire of the earth, but to enrich thee with grace, of iustification, and of sanctification, and make thee heire of eternall life.

So much of the third Reason.

4. God seeth it fit, that hypocrites should goe thus far in the way of saluation, and yet fall short: 1. Because he will haue his owne wayes iustified, and allowed by his very enemies: Euen they shall giue him witnesse, both by word and deed, that it is the best way, though they cannot hold it. 2. Hereby he cuts off all cause of iudging others before the time. Thou canst not iudge betweene a sheepe and a goat: only the chiefe Shepheard can. 3. Seeing it befals reprobates to be esteemed and goe for good Christians, and be so like as none can discerne them, he will haue vs hereby take occasiō to iudge our selues, what ground we are, and goe to the ballance of his VVord, and make iust triall whether we hold waight or no, whether we be sound, and differenced by true markes of Christianity from apparant Christians.

3. Reasons why hypocrites goe so farre.

Vse 1. How may this doctrine dant and terrifie many of vs, who take our selues to be in good estate, when yet we are not comparable to this bad ground? whom yet if we come short of, we must needs come short of saluation. If the ground that goes thus far, shall be damned, what damnation abides such as come not halfe way with them? More specially:

Numbers come short of many that come short of saluation, in 4. instances.

1. Doe we see a stony heart receiue the VVord speedily

ſpeedily and hungrily? See wee heere a graceleſſe ground and heart ſwift to heare, and painfull in trauell to get the Word ſoundly taught? What then ſhall become of vs, that are in no readineſſe, make no haſt to receiue? to whom the ſmall time of an houre in a weeke is tedious, while wee ſit at our eaſe. Shall forward Hearers be condemned, and the backward in hearing approued?

2. If we ſee ſome that attend the Word, loue it, and find ſweetnes in it, yet ſhall be kept out of heauen; how can contemners, raylers, perſecutors, (notwithſtanding they heare) hope to get in, where many that haue attended, remembred, and marked, yea and come to a great meaſure of knowledge by it, ſhall be ſhut out?

3. If we ſee in our Text, that many who are much affected with the Word, who haue receiued the ſame with ioy, and delighted many times to confer of it by day, and meditate of it by night: (for who will not ſpeake and thinke often on that which ioyes his heart?) if (I ſay) we ſee here a rocky heart, relenting and reioycing at the Word, yet ſhut out of heauen: what may we thinke of many of our drowſie Hearers, who are no more moued, almoſt, than the ſeats they ſit on, or the ſtones in the pauement? They are not terrified by denunciation of all the iudgements of God, which are their owne portion: not comforted with promiſes, though they falſly conceiue them their owne: but as the froward Iewes, Math. 11.17. are like froward children: whether they be piped or mourned vnto, they be all one, moued with neither.

4. See

4. Seewe in our Text a great many, who grow vp by the Word, and by their delight and diligence are furnished with a great measure of knowledge (that they can fruitfully conferre of the Scriptures they can try Doctrines by Scripture, and iudge betweene truth and falsehood, yea they are growne vp to a glorious profession, with much zeale and forwardnesse: and not onely so, but to such a reformation as they seeme throughly sanctified, make much of Ministers, and be at cost to any good purpose, and as forward as any:) and yet with more than all this be bad ground, and reprobate? Alas! what then shall become of a multitude of our careleſſe and forgetfull Hearers, of our brutish and senslesse Hearers, who are resolued to remaine so? What of those barren hearts, whose fallow grounds the Lord hath plowed vp, sowed on them the seeds of eternall life, watered them with continual dewes of heauen, and lookes for the fruits of obedience, but reapes onely tares, and cursed fruits of ignorance, wilfulnesse, opposition of sincerity, scorne of his faithfull Ministers, and contemning of his grace offered vnto them?

Oh my brethren, if euer you were serious in any thing concerning your good, thinke seriously of this one poynt. And if God euer made me able to speake to your hearts, Oh that I could carry this poynt in, and reach the hearts of you all! Or rather let the Lord, who made your hearts, take this his owne honour, and speake so as they may heare: That numbers of you come short of these bad Hearers, and that multitudes of Reprobats in the Day of the

Lord,

Lord, shall rise vp in iudgement to condemne many of vs, who neuer receiue the VVord so readily, so hungrily, so painfully, so ioyfully, so fruitfully, as they haue done. That numbers of cursed caitiffes shall be able to say more for their owne saluation then numbers of vs: They shall be able to say, *Lord, we haue stept many a mile to heare thy Word; we haue carefully attended, marked, remembred, meditated, conferred, & applyed it: It was our ioy and delight to gaine the knowledge of holy things, and to our knowledge we ioyned zeale, forwardnesse and reformation: Wee professe thy Name, suffered many things for our profession, loued thy House, reuerenced thy Ministers, and would haue parted with our eyes to haue done them good: Also we were liberall to the poore Saints, and to other good purposes.* Canst thou say thus much for thy selfe? If thou canst not, thou commest behinde a Cast-away: If thou canst, thou art not yet before a Reprobate: And, if he that cannot say more, shall neuer come to heauen, how shall he come there that cannot say halfe so much? VVhy should we not hence shame our selues, that Reprobates, and such as heauen shall be shut against, are so far before vs? Can we haue comfort or hope in such an estate, as is outstripped by hopelesse and damned hypocrites?

Obiect. VVhat, doe you meane to driue vs all to despaire? Is this the way to reach vs the assurance of our saluation, to which you so often call vs? Can we be assured by such a desperate and vncomfortable Doctrine?

Answ. 1. This Doctrine seemes harsh and vncomfortable to such as faine would presume of a

good

good estate, but haue no good cause, or ground. Such as would hang like *Meteors* in the aire, betweene hope and doubt, leauing the assurance and good euidence to such as care for it, are by this Doctrine discarded and disappointed: And yet not driuen to despaire by it, because God hath appointed a meanes to draw them out of the danger and despaire of their present estate, by Iesus Christ, and the sincere embracing of the meanes of saluation and assurance. Luk. 12.29.

2. This Doctrine directly intends the most assured comfort and consolation of Gods children, which will hold out in the day of triall, because it enforceth the Christian to soundnesse in his course, and to run his race of Christianity *not as at vncertaintie*, 1. Cor. 9. 26. which is indeed most vncomfortable. It forceth him to diligence in prouing himselfe: and suffers him not to stay where bad Hearers doe, but to goe further, euen so farre as they cannot come.

Vse 2. Seeing *many shall seeke* so diligently *to enter*, and *shall not be able*, Luk. 13. 24. let vs seriously examine our selues, and proue, whether we goe beyond the scantling of Reprobates in hearing. We see how many great things they attaine vnto, who by them neuer attaine to eternall life; and many hope to attaine eternall life, who neuer attained such gifts as many wicked men haue. But for our assurance of saluation, let vs sift our hearts to the bottome, and gage these so hollow vessels, and not content our selues in any of these gifts, till we can say in truth, *Heerein I goe beyond a Reprobate, neuer could hypocrite attaine this*

A serious examination whether we haue gotten beyond hypocrites, in 4. things.

Here

Here for our better furtherance in ſo waighty a buſineſſe, I will enter into a more ſpeciall examination of theſe foure things. 1. Of deſires. 2. Of illumination. 3. Of ioy. 4. Of growth by the VVord. In the triall whereof wee ſhall the better iudge of our owne ſoundneſſe.

1. *In holy deſires. For,*

I. Examine thy deſires after God and his VVord, in theſe particulars.

1. *Their ground*

1. In the *ground* of them: Then onely are they gracious and acceptable, firſt, when thou haſt proued and diſcerned that the doctrine is of God, and yeeldeſt not to it in any other reſpect, but as to the authority of God: And ſecondly, when thou haſt prized the thing deſired aboue all that may be compared with it, and ſo taking thy heart from all other things, beſtowed it onely on it as the chiefe good. This an hypocrite cannot doe: He may attaine a deſire, but it is altogether vngrounded. This ſtony ground deſires, and receiues the ſeed immediately, indeed too haſtily, (the deſire being an *heritage haſtily gotten:*) Either out of ſimpleneſſe, and leuity, and lightneſſe in beleeuing, as Prou. 14.15. *The foole beleeues euery thing:* and they yeeld preſently, without any good warrant. Or out of policy and warineſſe, for indirect and preſent reſpects, they ſo conſent to the truth, as that they are as ready to conſent to errour, if it be deliuered with any ſhew, or vrged on them by ſuperiours. The wind driues not the clouds about more vſually, then are theſe windy Profeſſors with winds of doctrine.

This therefore thou muſt doe in the firſt place: Looke that thy deſire be thus ſoundly grounded. It

was

was the commendation of the Bereans, that they *receiued the Word with all readines*, but ſo, as they *ſearched the Scriptures*, and knew them to be ſo. And let vs doe in our way to heauen, as *Peter* in his way to Macedonia, Act. 16.10. After he ſaw a viſion, he immediatly prepared to goe into Macedonia, being *aſſured the Lord had called vs* vnto them. Act. 17. 11.

2. Examine thy deſires in the *matter* of them: which is twofold: 1. In reſpect of God the chiefe Good: 2. In reſpect of the Word, the meanes to it. 2. *Their matter.*

For the firſt. An hypocrite may deſire happineſſe, as *Balaam*, for ſelfe-loue; but properly deſires not the loue of God for it ſelfe. See therefore that thy deſire be rather of reconciliation then ſaluation: rather to glorifie God, then be glorified of him: eſteeming the light of his countenance better then life it ſelfe. This is a pure and holy deſire after grace & fauour, aboue all things.

For the ſecond. 1. Thou muſt deſire not the Word ſo much, as God in his Word: ſeeke after the liuing God in his Ordinances: loue him in the Word, who there ſhewes he loued thee firſt. Many profeſſe loue to the Word, who loue not God. 2. Deſire the *Word of the Kingdome* for the Kingdomes ſake. For an hypocrite may deſire the Word of the Kingdome for feare of hell. 3. Deſire the whole Word. An hypocrite may deſire ſome part of it: the promiſes affect and rauiſh him, but the conditions are diſtaſtful. Gods indulgences and recompenſes pleaſe him wonderfully, but reſtraints and impoſitions are burdenſome and tedious. Therefore ſee thou deſire the conditions as well as the promiſes,

ſes, and loue the worke of the Word as well as the wages, yea, if there were no wages: So cannot he.

3. Their ends.

3. Examine thy deſires in the *end* of them: thus: 1. An hypocrite may deſire the Word for ſcience ſake, not for conſcience; to puffe himſelfe vp, not to humble himſelfe; for diſcourſe, not for direction. If thou deſireſt the Word to learne ſelfe-deniall, to yeeld conſcionable obedience in all things, and to take the conſtant direction of it, as Iſrael by the pillars in all their iournies, thou art beyond any hypocrite. 2. Hypocrites may deſire the Word to be like the children of God in happineſſe, but not in ſincere obedience; to meet them at the end, and be ſaued, but not to ioyne with them in the meanes; or, if they doe ioyne in the meanes, it is by ſtarts and fits for moſt part, and vnconſtantly. See thy deſire be to keepe the way as well as the end of it, though it be all ſtrawed with croſſes: and be as deſirous of the meanes as of the end: Eſpecially deſire the Word as a conſtant light, direction, comfort, and ſtrength: For ſuch are the grones and deſires of the Spirit. An hypocrite likes Heauen well, but not the way to Heauen.

4. Their companions, ſixe.

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4. Examine thy deſires in the *companions* and *qualities* of them. One is *ſence* of want: They proceed from a bruiſed heart, as in the Conuerts, Acts 2. 37. and the Iaylor, chap. 16. 30. True deſires are the breathings of a broken heart. Another vndiuided companion of them is the *Word*; they alwayes ſet a man forward to the Word of the Apoſtles, to be inſtructed by them: as in the former examples: whereas an hypocrite will comfort himſelfe, and

reſt

reſt ſatisfied without the Word, in blind vngrounded hopes. A third is *vehemencie* and feruencie: they must not be light or ſlight deſires, but a vehement thirſt, as *Sampſons*, almoſt readie to die; as the Hart chaſed pants for water: an hunger that would breake ſtone walls, and contemne fire and water, euen the vtmoſt perils: more eager then any worldling can deſire ſiluer and gold. Hypocrites haue deſires, but faint, not ſo earneſt within as they ſeeme to be. A fourth is the good *affections* that attend it: as an earneſt deſire to repent, to reforme both the heart and life, to abſtaine from luſts, to keepe a good conſcience before God and man in all things. A fifth is *conſtancy*: as a thirſty man deſires drinke till his thirſt be quenched: as *Hannahs* for a child till ſhe had one: ſo is the Chriſtians, till Chriſt be formed in him, and then to be ſtill knit neerer vnto him. An hypocrite may deſire by ſtarts and moods, as *Pilate* deſires to know *what is truth*, Ioh. 18. but ſtayed not to know it. He deſires the good things of the Kingdome, but they are held at ſuch a rate as deads his deſires: as the young man: They are cooled and quenched before he attaines the thing he ſeemed ſo earneſtly to deſire. Doe thou ſee, that thy deſire be not ſatisfied before thou get the thing deſired, euen Chriſt and his merites: The more true taſte thou getteſt, the more earneſtly thou wilt deſire him; no rate will be too deare; all things will be droſſe and dung in compariſon of him. The ſixth, or laſt is, *growth in deſires* and endeuours: Spirituall life ſtayes not in beginnings, but riſeth to a great meaſure of liueline ſſe: as a graine of Muſtard-ſeed. 2 Pet. 3. 18. *Grow in grace, and*

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and in the knowledge of our Lord Iesus Christ. 2. Cor. 13.11. *Be perfect*, desire perfection. But an hypocrite faints in his desires: the labour of vsing meanes is soone (if not quite giuen ouer, yet) lessened and abated.

Get these desires of the Word, thus qualified, for the ground, matter, end, and companions of them, and then know to thy comfort, that no Reprobate euer came so farre: no bad ground attaines such desires.

II *Illumination. For.* II. Doe we heare, that hypocrites who shall neuer be saued, attaine a great measure of illumination, and the knowledge of the mystery of Christ, whereby they discerne and approue of the truth in Iesus Christ, refuse and reproue errours both in iudgement and practise, and hauing escaped such as were wrapped in errours, yet are entangled againe, and ouercome, whose *latter end is worse than the beginning?* Then be careful to try thy knowledge and illumination, whether it be got beyond the illumination of hypocrites or no: In foure particulars.

2. Pet. 2. 18, 19, 20.

1. *The matter.* 1. In the *matter* of it: thus: 1. An hypocrite may know the story of Christs death and resurrection, and the merits of them: but neuer did any hypocrite know the vertue and power of his death and resurrection, as the Apostle *Paul* desired, Philip. 3. 10. *Obiect.* Why, did he not know it, and preach it before that time? *Answ.* Yes, he knew well the death and resurrection of Christ, as also the vertue and power of them: but he would feele in himselfe that power, more and more, standing in the death of sin, and the life of righteousnesse. This experimentall knowledge

knowledge farre passeth the *theorie*, and is the knowledge but of a few. 2. An hypocite may know in generall, that Christ is a Redeemer, and discourse excellently of the manner, meanes, and end: and this swimmes in the braine. But there is a particular knowledge, with application, to say with *Iob*. I know *my* Redeemer liueth: and *Paul*,--who gaue himselfe *for me*. To this neuer Reprobate came: If hee could speake it, he knew not what he spoke; he knowes & speakes onely in grosse. Therefore see thy knowledge be distinct. 3. An hypocrite may know Christ as God hath described him in the Scripture, but not as he is *made of God vnto vs wisedome, and righteousnesse, and sanctification, and redemption*. He may know him by hearing and reading, as the Samaritans did Christ by the womans relation; but not by his comfortable presence in his heart. Hypocrites may know him as he is in himselfe, the Sonne of God, the Sauiour of the world, and as hee is an head to others, but not to themselues an head or Sauiour. See thy knowledge be not knowing onely, and contemplatiue, but a knowledge passing knowledge, and proceeding to feeling; as that of the Samaritans, when themselues had seene and heard Christ.

Iob 19.25. Gal.2.20. 1.Cor.1. 30.

2. Examine thy knowledge in the *end* of it; both in respect of thy selfe, and God, and thy brethren. 1. An hypocrite may attaine a great measure of knowledge, to informe his iudgement not reforme his minde; to swim in his braine, not to season his heart. See thy knowledge be a *renewing of Gods image in knowledge*. 2. An hypocrite may know much of God and Christ, but little for God and

2. *The end.* Col.3.10.

Christ: and aime not at Gods glory, or the honour of Christ, but to puffe vp himselfe, and swell against others: so as though it bee a true knowledge of the true God, in respect of the obiect, yet it is false and vnsound, in respect of the vse and end: onely knowing, to bee knowne to know. 3. Hypocrites may know much in themselues, but a little for others: as many content themselues to be counted great learned men, but no man the better for all their profoundnesse; it is so farre to the bottome, that it cannot be come by. Sound illumination edifies, and is communicatiue. The light of grace is like the light of the Sunne, conspicuous and comfortable to all eyes: as *Elihu* speakes of himselfe, Wine in vessels will haue vent; so sound knowledge will vent to the family, friends, neighbours, and strangers.

3 *The companions, foure.*

1 Psal. 25. 9.

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3. Examine thy knowledge in the companions of it: 1. *Humilitie: God teacheth onely the humble:* and swelling knowledge is carnall knowledge, None knowes God aright but he that first knowes himself: and he that knowes himselfe aright, cannot but be humble. 2. *Loue* of the brethren: 1. Ioh. 4 7. *Hee that loueth not, knoweth not God*; that is, powerfully and effectually: for, from loue of God, flowes loue to his Image. 3. *Constant* hearing: 1. Ioh. 4. 6. *Hee that knoweth God, heareth vs.* And the Spouse saith, *It is the voice of my Beloued*, Cant. 2.8. Sheepe will heare the voice of the shepheard. 4. *Practice:* 1. Ioh. 2, 3, 4. *Hereby we are sure that we know him, if we keepe his commandements: He that saith, I know him, and keepeth not his Commandements is a liar, and the truth is not in him.* An hypocrite may know idlely and vnfruitfully, but

neuer

neuer produceth his knowledge into ſound practiſe, which is vniuerſall: Tit. 1. 16. *They profeſſe they know God, but in their deeds denie him:* Whereas all ſound knowledge is practicall. *If ye know theſe things* (ſaith our Sauiour) *bleſſed are ye if ye doe them.* And to ſuch as know abundantly, ſo as they be able to preach powerfully, but ioyne not practiſe to their knowledge, though they profeſſe they know Chriſt, yet ſhall hee profeſſe hee neuer knew them, Math. 7. 23. *Depart from me, ye workers of iniquitie.* Therefore I ſay vnto thee, as *David* ſaid to his ſon *Salomon*, 1. Chron. 28. 9 *Know the God of thy father, and ſerue him.* Bee not a follower of Chriſt, except thou be a friend. Ioh. 15. 14. *Ye are my friends if ye doe what I command you.* And conſider theſe two things; 1. Knowers and not doers, ſhall be beaten with the more ſtripes, Luk. 12. 47. 2. Onely doers ſhall enter into heauen, Math. 7. 21.

4 Examine thy knowledge in the growth and continuance of it. Firſt, ſee it grow: *Grow in grace and knowledge*, 2. Pet. 3. 18. But this growing is not in the vnderſtanding onely, but in feeling: And here an hypocrite failes. Secondly, ſee thy knowledge continue. An hypocrite may know much, but it is as a lightning, a flaſh that ſoone vaniſheth. His knowledge may light him a little way, but laſts not to ſet him thorow to the Bride-chamber. For hypocrites being children of darkeneſſe, as their light for the preſent is mingled with much confuſion and darkneſſe, ſo it ends in darkneſſe. If thy knowledge bee ſound, it is *like the light of the Sunne, that ſhines more and more till perfect day.* Pro. 4. 18.

4. The growth.

Looke that thy knowledge be thus qualified, for the matter, apprehending not the ſtory, but the vertue of Chriſt; not in generall, but with ſpeciall application; not as Chriſt is in himſelfe, but as hee is to thee: And for the end, that it be as well for God, as of God; that it renew the minde as well as the vnderſtanding; that it be for others as well as thy ſelfe: And for the companions, that it bee attended with humility, loue, hearing, and practice: And laſtly, that it grow and continue. Now it is beyond all knowledge of hypocrites: and now thou mayeſt comfort thy ſelfe in thy illumination.

III. *In ioy For* III. Heare we from the Text, that a man who ſhall neuer come to heauen, may receiue the Word *with ioy*, taſte of the heauenly gift, haue ſome apprehenſion of the excellency of Chriſt, ſome ſight of Gods fauour, ſome ſence of grace in his heart, ſome worthy gifts of the holy Ghoſt, and an hope of enioying euerlaſting glory, (all which makes vp his ioy?) Now let vs not deceiue our ſelues, or truſt in vaine hopes & perſwaſions, as if we were good Chriſtians, becauſe wee haue either beene ſtricken ſometimes in hearing with ſorrow and amazedneſſe for our ſinnes; as *Felix* trembled, and *Ahab* was troubled at the word of *Eliah*: or becauſe wee haue had ſometimes in our ſelues great ioy in hearing. Thou maieſt weepe at a Sermon, or reioyce at a Sermon, yet be bad and barren ground: though we denie not theſe to be good motions.

But let vs examine both our ioy, and the ground of it, which is our taſte and apprehenſion of Chriſt, and ſee if we can finde that in them, which is not,

nor

nor euer was in the ioy and taſte of the hypocrite.

1. Examine thy ioy in the *ground* of it, namely, a taſte and apprehenſion of Chriſt. An hypocrites apprehenſion is but a vaine preſumption, which makes him reioyce when he hath no iuſt cauſe. He miſtakes himſelfe and ouerweenes his eſtate. Hee thinks his faith vntained, his regeneration ſound, his repentance true, when all is otherwiſe: And as a begger, dreames he is rich and full of gold, when all is a deluſion. Beſides, his apprehenſion is for meaſure a taſte, not a feeding: as a Cooke, not as a gueſt. And what he doth apprehend, he beſtowes not in the bottome of his heart, where ſome ſtone or other lies and allowes it not rooting. 1. *The ground.*

2. Examine thy ioy in the *matter* of it: 1 It muſt be heauenly things: as 1. The fauour of God, Pſal. 4.6. 2. Our name written in the Booke of life, Luk. 10.20. 3. A ſweet taſte of the VVord, 1.Pet.2.3. 4. Firme hope of a bleſſed reſurrection, Pſalm. 16.9. 2. A pure and holy ioy is more in God himſelfe and Ieſus Chriſt, than in all holy & heauenly things beſide, and in all other things for them. Therefore the godly are ſaid to *make the Almighty himſelfe their delight*, Iob 27.10. as the hypocrites doe not, neither can doe. It is a ioy of ſaluation, *but in the God of our ſaluation*, that hath couered vs with a robe of righteouſneſſe, Eſa.61.10. An hypocrite may delight in holy things, but for nouelty, or vaine-glory, in vttering ſuch knowledge as others haue not, or ſelfe-loue, or the like. 3. Sound ioy is more in the time and things to come, than for the preſent. And hypocrites ioy is for the preſent, and in the preſent: it is ſudden, 2. *The matter.* 1 2 3

ſudden, as the Text ſaith, *incontinently it receiues the Word with ioy*, and ſoone abates. And in preſent things, a conceit of a preſent good, at leaſt in appearance; but in good things that are further off, v.c. in Gods electiō, or eternal life, it reioiceth not ſo much, becauſe there is euer more ſence than faith in it.

3. The meaſure.

3. Examine thy ioy in the *meaſure* and degree of it. The ioy of the regenerate in holy things is the chiefe ioy: Pſal. 119.72. *Thy Law is better vnto mee than thouſands of gold.* And Pſal. 137.6.—*If I preferre not Ieruſalem to my chiefe ioy.* In hypocrites it neuer exceeds the ioy in the world: the profits, and pleaſures, and aduancements of the world, doe more comfort and affect their hearts, than the ioy of the Word: and therefore they forſake the Goſpell for them. The wiſe Merchant ſels *all* for the Pearle, and goes away reioycing, Math. 13.46. The Martyrs ioyed more in the Word, than in riches, honours, liberty, life, or all the world.

4. The companions.

4. Examine thy ioy in the *companions* of it: which are of two ſorts.

1. Holy affections.

Firſt, holy affections, three in number: 1. Feare and reuerence: Sound ioy is neuer diſ-ioyned from true feare of God, Pſal. 2.11. *Reioyce before him with trembling.* Phi. 2.12. *Worke out your ſaluation with feare and trembling.* 2. Loue of grace aboue all things. *Dauid* neuer danced ſo, as before the Arke, becauſe he loued Gods preſence. And *Simeon* was neuer ſo ioyfull, as when he had Chriſt in his armes, becauſe he loued him. 3. Sorrow to ſee the Word not kept: Pſa 119.136. *Mine eyes guſh out with riuers of water, becauſe they keepe not thy Law.* And indeed ſound ioy comes

out

out of ſound ſorrow for ſin. Ioh. 16. 19. Ye ſhall ſorrow, & the world ſhall reioyce, but *your ſorrow ſhall be turned into ioy. Lots righteous ſoule was vexed* with the vncleane conuerſation of the Sodomites, 2. Pet. 2. 9.

Secondly, there are certaine holy graces attending it: 1. *Humility.* It iſſues from true humiliation in the ſence of his owne infirmity. The ioy of an hypocrite is proud, becauſe he ſees not ſinne, or not all ſinne: and promiſeth, and aſſureth that to it ſelfe which the Word doth not. 2. *Regeneration*: The ioy of an hypocrite is a ioy of illumination, not of regeneration; as a man reioyceth in the ſight and light of the Sunne, but not in the ſence of comfortable heate, quickening, and reuiuing by it. The one reioyced to heare of a Pearle, the other to haue it. 3. *Faith* attends the ioy of the regenerate: therefore it is called *the ioy of faith.* The hypocrites ioy is a ioy of affection, not of faith. He reioyceth to conceiue of rare nouelties, and deepe myſteries, but not as deeply rooted in himſelfe. 4. *Righteouſneſſe* attends it. An hypocrites ioy is alwayes ioyned with the raigne and delight of ſome ſinne. See thy ioy take righteouſneſſe for his companion, and diſ-ioyne not them whom the holy Ghoſt hath ioyned, Rom. 14. 17. Know if the loue of one ſin raign, if the ioy marre not the taſte of carnall ioyes, if it thruſt not downe the rule of the loue of the world; yea if it imbitter not the relliſh of earthly delights, thy ioy is vnſound. 5. The laſt grace is Conſtancy and continuance: it is an *euerlaſting conſolation*, 2. Theſ. 2. 16. And of this ioy Chriſt hath ſaid, You ſhall reioyce, and, *your ioy ſhal none take from you.* Ioh. 16. 22. Yea this ioy

a *Holy graces, fiue*
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increaſeth according to the increaſe of grace, and continuance of meanes. It holds in aduerſity, in perſecution, in life, in death, and is moſt *vnſpeakable and glorious* in heauen. But the ioy of hypocrites is a blaze at firſt, and ſoone out: it is ſuddenly and irrecouerably loſt: a little perſecution or triall turnes all into ſorrow and heauineſſe; but at their death, and afterward, not a ſparke remaines. So as *Iob* ſaid truly, *The ioy of the hypocrite is but for a moment.*

If thou finde that thy ioy is thus qualified, no hypocrite falling from his ioy, need diſmay thee, thou art beyond his fartheſt reach: Thou haſt drunke of the VVell of conſolation, and ſhalt neuer thirſt againe. *The ſtranger neuer enters into this ioy.*

Pro. 14. 20.

IV. *In growth. For* IV. Heareſt thou from the Text, that a wicked man may grow vp, and riſe vp to a farre degree of profeſſion, and reformation? yea that a hypocrite may outwardly performe al that true Chriſtians can doe, and leade his life ſo ſeemly, ſo innocently, as how-euer he ſhall neuer come to heauen by it, yet his paines ſhall be leſſe in hell, where it ſhall be eaſier for ſome than for others? Heareſt thou this? Then what great need is there, that euery one of vs, who would not at length proue reprobate ground, ſhould try our growth in our profeſſion and ſtanding, not contenting our ſelues with a forme of godlineſſe, (which now goes for good Chriſtianity:) denying the power of it!

1. Examine thy growth from what roote it is: two wayes.

2. *The root.* Firſt, an hypocrite ſprings from no root but only the old *Adam*, and *what ſoeuer is of fleſh* (ſaith Chriſt)

is flesh. But sound growth in profession or reformation, is from a new creation, *a tree of righteousnesse, the planting of the Lord*, transplanted out of the old stock of old *Adam*, and new rooted into the second *Adam* by spirituall regeneration: and from this Rootal acceptable growth riseth, according to our Saiours speech, *First make the tree good, &c.* Secondly, all the growth of an hypocrite is from an heart which at best restraineth some euill, but neuer changed vnto good But sound growth is from an heart renewed, a soule mortified, *a pure heart, and good conscience*, 1. Tim. 1.5. Esa. 61.3.

2. Examine thy selfe in what fruits thou groweſt. The best fruit of an hypocrite is in externall things, and by externall things. As first, by education he may grow in ciuility, and in morall vertue, which many thinke Religion enough. This was the righteousnes of the Heathens, of the Scribes and Pharises. Secondly, by the meanes of saluation he may grow to an externall holinesse. v. c. he may grow in knowledge, in hopes and confidence, in zeale, in many outward seemly duties, and rest in these, or in some other things, in stead of some inward graces, which would better bestead him. 2. *The fruits.*

But a sound Christian, because he knowes that *without faith nothing is pleasing to God*, lookes especially to grow in faith. And knowing that pure loue must flow from *faith vnfained*, he seekes to grow vp in feruent loue of God, of his VVord, of his Image, of his children, and al holy things. And because humility is the foundation of all good graces, he layes a good ground there, and builds all vpon it. And because Heb. 11.6. 1. Tim. 1.5.

cause he cannot be zealous as *Iehu*, who stil followed the vile sinnes of *Ieroboam* his father, he growes most in most inward hatred of his most inward and secret corruptions. Thus whereas a barren tree stayes in leaues and showes; hee, as a good tree, growes to bring the best fruits, euen the best, and most sound, and shining graces.

3. The measure.

3. Examine thy selfe in what measure thou growest. A sound growth is filled with fruits of righteousnesse, laden with the fruits of the Spirit: Ioh. 15. 8. Herein is the Father glorified, that ye being *much* fruit. And sound growth is in euery part, in euery affection, and in euery grace. But the growth of an hypocrite is two wayes peccant: 1. It is delicate. 2. It is partiall.

It is delicate. He will professe and reforme so farre as he list, but will keepe a brothers wife, or spare some *Agag*, or hold some sweet morsell vnder his tongue. He may, and will amend many faults, but some one or other he reformes not, nor wil reforme. Whereas, were the growth sound, it would conscionably *respect all the Commandements*: it would somewhat reforme all sinnes: it would striue to be *vnblameable in spirit, soule, and body*, 1. Thes. 5. 23. Psal. 119. 6.

Againe, it is partiall, and so the hypocrite deceiues himselfe two wayes: 1. Sometimes he growes in the profession of faith, not in the grace of faith, as it is noted by Christ of certaine Disciples, that they beleeued not, Ioh. 6. 64. Many pretend faith, when they are without feeling, without application. 2. Sometimes on the contrary, he rests in a suppose all of faith, without the profession of faith: Now his

policy

policy is his Religion. Against both these deceits, see thy faith and profession grow alike, and bee able to say with the Prophet, Psal. 116. 10. *I beleeued, therefore I spake*: and with the Apostle, *We cannot chuse but speake what we haue heard.* Act. 4. 20.

Indeed sometime the child of God may haue faith in the heart, and not profession in the mouth, but that is either in the beginning of grace, as *Nicodemus*, or in tentation, as *Peter* for feare, or Gods desertion, till Christ looke backe againe.

4. Examine thy affection in growth. Growth in grace is vnlike the growth of nature. In nature the more a thing growes, the higher it is; in grace, the lower; the further thou groweſt, the more humble thou art. And why? 1. Because no grace out growes humility, which is planted before any other. 2. He that is more growne, sees more cleerly his want of growth, and is humbled in his want, as the poore man, Mark. 9. 24. *I beleeue, Lord, helpe my vnbeliefe:* and as the Apostles, Luk. 17. 5. *Lord, increase our faith.* 3. This spirituall pouerty keepes him hungry, and he will grow still till hee be best at last. *4. The affection.*

Contrariwise, vnsound growth sees not his vnproficiency in growth, and so is proud of that hee hath, and quickly growes to saciety, and security, and thinkes himselfe growne farre enough.

5 Dost thou continue in growth, euen in opposition, and to the conclusion? As 1. Doth grace grow against nature, when nature pleads peace & profit, and perswades it is no wisedome to be meddling, when flesh and blood saith, *Master, pitty thy selfe?* This *5. The continuance.*

is a ſigne of ſoundneſſe, when nature takes one part, and the VVord another: now the Commandement preuailes: for an hypocrite abides no thorow-mortification. 2. Doth thy faith grow againſt thy feeling? An hypocrite may be perſwaded of Gods fauour for the preſent, while he feeles a flaſh and ſudden gleame; but if that flaſh be gone, his faith is gone, becauſe his feeling is. But faith is ſomtimes at defiance with feeling: *It is the euidence of things not ſeene*: and will hold his perſwaſion againſt ſence. If *Iob* feele God killing him, yet his faith will truſt in him: And *Abraham* will *hope againſt hope*, Rom. 4. 18. 3. Doeſt thou grow in this frozen and wintrous time, ſo ſtormie and bluſtering againſt ſincerity? Doeſt thou flouriſh like a greene Bay-tree, in the winter of this age, in want of encouragements and example? This is neceſſary. For an hypocrite may ſeeme to grow in the Sunne, and peace of the Goſpell, but hardly ſhares in the ſcorne and contempt of it. Some ſelfe-reſpect may hold him in a while, but he hardly growes in the want of Diſcipline, and in termes of liberty. Laſtly, doeſt thou continue in growth and fruits? A whiſtling winde makes rotten fruits come tumbling downe, though they ſeeme beautifull. ſo is tribulation to glorious Chriſtians, it makes all the fruits of hypocrites fall off and come to nothing. But in ſound growth of grace, not ſo much as the *leaues wither* or fall off, Pſalm. 1. 3. becauſe there is a continuall ſupply of moiſture of grace, a VVell ſlowes in his belly to eternall life. *Iob* for all his trials will perſeuere in his vprightneſſe. And if Satan ſhall winnow as wheate, Chriſt ſhall pray

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Heb. 11. 1.

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that thy faith and fruites faile not.

Theſe are ſure notes of triall, whether our growth be ſound, and gotten beyond that of hypocrites noted in the Text. It ſtands vs all in hand to try our ſelues, whether we be ſound in faith; and not to content our ſelues with profeſſion, or outward reformation. If Reprobates be before vs, where is our comfort? what our portion? If *Herod* heare, and bee damned; if he doe many things, reuerence *Iohn*, and the like; and thou heare not, reforme little or nothing, contemne the meanes, &c. what canſt thou thinke will become of thee? Laſtly, what comfort can it be to come behinde the diuell, who beleeues and trembles; or *Iudas*, who confeſſeth his ſin, makes reſtitution, and ſeemes to be gracious?

It withered away, becauſe it lacked moiſture.]

HAuing ſpoken of the ſucceſſe of this ſeed caſt into the ſtony ground, in the *commendable* hopes it gaue in the beginning: Now we proceed to the *lamentable* and dolefull ſucceſſe in the concluſion, with the reaſon of it; both in the words now read vnto you, 1. *It withered away.* 2. *Becauſe it lacked moiſture.* But that which our Euangeliſt here ſhortly ſetteth downe as the reaſon of this withering, wee haue more at large in the other Euangeliſts, who being laid together, affoord vs the cauſes in this order.

Some

Some are
- Inward:
  - 1. Positiue: hardneſſe, ſtonineſſe.
  - 2. Priuatiue, want of
    - 1. *Moyſture*: in Text.
    - 2. *Earth*, Mar. 4.5.
    - 3. *Roots*, verſ. 6 ibid.
- Outward:
  - *Perſecution.* Math. 13.21.
  - *Tentation*, Luk. 8.13.

Firſt, of the whithering of theſe glorious Profeſſors: then of the cauſes.

What withering is.

This withering is a falling away, but not all at once, but by little and little, as a leafe looſeth his greenneſſe and flouriſh, and withers by degrees. For the word implieth the manner of their falling. Neither is it a falling away in part, or for a time, as the Diſciples, and *Peter* in the time of Chriſts Paſſion: but a finall falling away from all their graces; from which falls is no returne or riſing. And therefore neither is this a withering of perſons truely iuſtified, or a fall from iuſtifying faith, which they neuer had, (as Papiſts would haue vs beleeue) but from temporary faith of hypocrites, as the Text is moſt plaine, calling them προσκαιροὶ.

Here conſider foure things: 1. How men wither away in grace. 2. The danger of withering. 3. Notes of a man withering. 4. The Vſe and Application of all.

1. For anſwere to the firſt: Men, euen great Profeſſors

sorts in the Church, wither foure waies: 1. In iudgement. 2. In affection. 3. In practice. 4. In the vse of the meanes.

Men wither in the church 4. wayes. 1. In Iudgement.

In *Iudgement*: when they fall off the grounds of sincerity and truth, whereof they were once perswaded: as many who decline, and for by-respects are carryed from the truth which they once embraced: such as *Demas*, who forsooke the truth, to imbrace the present world. Thus did the Galatians wither, and by little and little *fell to another Gospell*: at first in part, and through weakenesse afterward in whole, and by obstinacy. Such were *Hymenæus* and *Philetus*, who once held the truth concerning the doctrine of Resurrection, but in short time *erred concerning the faith*; saying that the Resurrection was already past, and destroyed the faith of many, 2. Tim 2, 18.

Gal. 1. 6.

As this was prophecyed of these latter ages, so our eyes haue seene the same abundantly verified in numbers, who in these latter times haue departed from the faith, and giuen heed to spirits of errours, and doctrines of diuels, 1. Tim. 4. 1.

I will not speak of such learned men, as in Queene *Maries* dayes fell from the truth of the Gospell, which themselues had professed and defended; such as *Bonner*, *Gardiner*, *&c.* But numbers now in this Light are declined, and darkened in comparison of their owne light. As for example: 1. Our Doctrine a long time hath been, that our Iustification is by faith onely, without workes naturall, morall, yea or of grace: according to the Scripture, Rom. 3. 28. But how haue many withered in this maine Article, who

Instances of Apostacy or withering in sound iudgement.

Operatinctæ sanguine Christi.

who now will haue workes *dipt in the blood of Christ*, come into the matter of Iustification? so that Christ is but halfe a Iesus, halfe a Sauiour. 2. The common iudgement was, that Gods Election & Reprobation are absolute, depending onely vpon Gods will and pleasure: according to the Scripture, Ephes. 1.4.5. But how generally are men withered, and gone from this truth, as if their wits were now to be refined by *Arminius*? concluding them to be conditionall, depending vpon mans willing or nilling to receiue the grace of God. How doth the Doctrine of vniuersall Redemption and grace creepe abroad euery-where as a Gangrene? teaching, that effectuall and sufficient grace is offered to all and euery one, by which they may repent and beleeue if they will. 3. The receiued truth was wont to bee, that the Pope is *that Antichrist*, and Rome Babylon, (as the Iesuites themselues confesse:) and therefore we haue done well to separate from them. How many are withered from this truth, and are loth the Pope should bee *that notorious Antichrist*, but the Turke rather, (who neuer yet sate in the Temple of God?) and haue deuised a new Rome or Sea for him, onely discouered by Popish Geographers. 4. The common iudgement heretofore was, that Christ is present in the Supper sacramentally to the faith of the Receiuer. But now many are withered, and now Christ must be present there, after a manner not to be questioned or disputed. 5. The common iudgement of Protestant Diuines was, that our Religion differed from Popery in substantiall and essentiall poynts. But many are gone from that, and

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now we differ but in circumstances, and there needs but a small modification in most poynts betweene vs: An English, yea or a Popish *Cassander* might bring vs together; though heauen and earth shall come as soone together, as these two Religions agree in the fundamentals.

Time would faile to speake of the generall withering in iudgement, in the doctrine concerning the strict obseruation of the Sabbath, which some thinke alterable and obseruable at the will and pleasure of the Christian Prince; though it were written by Gods owne finger in Tables of stone, as no alterable Law was. So concerning Christs locall descending into hell, in his soule. Concerning the restoring of *Auricular confession*, with separating some abuses onely in the manner. Concerning the needlesnesse of so much preaching: as if the honour of the Ministery were, to thrust downe the exercise of it. And lastly, concerning a mans falling wholly and finally from Grace, who is truly iustified and sanctified.

Thus are numbers of men tost with the waues of contrary doctrines; to whom the truth is yea and nay, now this, now that, according to their occasions: now they are resolued, now vnresolued.

2. Men wither in *affection*, falling from their first loue, from the heate and zeale for God and goodnesse, which once they had: As old men that are withering grow cold and chilly, abated of their heate and vigor, which they had in their state & strength. How haue many, who seemed once feruent in spirit, and most forward maintainers of Religion, now

2. *In affection.*

cooled their affection, and come to a ſtate of indifferency, if not of neutrality, & framed themſelues to ſuch a moderation, as will iuſt ſerue the ſcantling of the time, the Law, their owne profit, preferment, and reputation? Yea ſome that are fearefully gone from their firſt loue, commended their owne wiſedome in it: they were (they ſay) forward and fooliſh in the heate of youth, to ſpeake againſt this, or that; but now they ſee their errour, and admire their preſent ſtayednesſe, and the golden meane which they haue attained: till all affection to goodneſſe bee expiring and gaſping. Some that formerly were ζέοντες πνεύματι, burnt in ſpirit againſt ſuperſtition, profaneneſſe, Othes, Sabbath-breaking, &c. are growne key-cold: the ſway of times hath bin as water caſt vpon the coales of their affections, or in ſome hath bin as bellowes to blow vp an anguiſh and diſtempered heat for the cõtrary. Some that haue giuen the right hand of fellowſhip to godly brethren, and haue taken them into their boſom, for the Image of God & his graces, can now looke aſquint on them and diſaffect them, as men too farre on the right hand: whereas, they being in the ſame way they were, theſe bee gone not further from them then from themſelues.

2. *In practice.*

3. Great Profeſſors wither in *practice*: as the Galatians, c. 5. v. 7. did *run well*, but ſomething letted them & caſt them backe. Haue not many made themſelues treſpaſſers, in deſtroying what they ſeemed to haue builded? How haue our Schooles, and Pulpits, yea, our owne Iniunctions rung out againſt non-reſidency, condemning it as *res in ſe fœda, ideo odioſa, eccleſiæ perniciosa?*

pernicioſa? But now who ſees it not ſafer to be a Non-reſident, then ſpeake againſt one? Who ſees not that if we commend the conſcience that brookes not prolygamie in Benefices, we are accounted enemies to the Church? How haue many begun in the ſpirit, but end in the fleſh; who hauing eſcaped the filthineſſe of the world, are intangled againe therein, as the dogge returning to his vomite, and the Swine waſhed to her wallowing in the myre? How many haue we obſerued ſo ſtrict in their courſe, that they could endure no ſin, no nor the appearance of euill, in themſelues or others? They ſeemed to hate the very garment ſported by the fleſh. Now they ſee many of the ſame things to bee more indifferent, in which men may be more nice then wiſe. Nay they are growne ſo ſtrong, as their ſtomacks (like Oſtriches) can digeſt Othes, Playes, or profane and wanton ſpeeches, in themſelues and others. Euery one ſees them withering a pace, but themſelues ſee it not. Laſtly, how many out of their loue to Religion, were formerly much and often in deare and coſtly duties for God, for his Goſpell, and Saints, as the Galatians, who would part with their eyes to doe *Paul* good? But now they can ſlinke away, except the dutie be cheape and eaſie. If good countenance to Religion, or good words (which are good cheape) will ſerue the turne, that they will affoord: no more. Gal.4.15.

4. Men whither in reſpect of meanes, which ſhould preſerue their gifts and greeneneſſe. Some haue made conſcience of the Word preached, and taſted the ſweetneſſe of it, ſo as nothing could hin- 4. *Vſe of meanes.*

der them from hearing all the Sermons they could come at. But now the man is nothing so sharpe set, euery straw is a Lion in his way, hee hath not so much leisure as he had, or he hath a greater charge: Whereas indeed hee onely hath not the same thirst and desire after Grace in the meanes of it, but rather (as an vnthankefull Israelite,) loathes the sweete Manna, which at first was so precious. Others were wont to pray much and often, and that with such earnestnesse, as if they had beene right Israelites, who were resolued to wrestle it out with God: but now much of that labour is remitted, the hand growes so heauie, and so ready to fall downe, that *Aaron* & *Hur* haue much a doe to support them. Some were once diligent in instructing their families, in reading the Scriptures with thē, in carefull watching ouer their behauior, as if they had meant to haue gone thorow with *Ioshua* his resolution. But now more then halfe the allowance of the family is taken away.

Iosh. 24. 15.

Thus as a man in decay casts off some of his traine, & sets himselfe at a lower rate: So, he that is withering in grace, sets down himselfe in iudgement, affection, practice, and diligence in the meanes.

And this is the first generall thing proposed.

II. *The danger of this withering, in respect of* 1. *God.*

The second is the danger of such withering: which we shall clearely see in foure particulars. 1. In respect of God, they are most hatefull, seeing they can finde nothing more worthy forsaking, then the good way, and esteeme euery thing better worth keeping then Gods image and graces. Therefore he stileth them *Dogges and Swine*, 2. Pet. 2. 20. and most vncleane beasts which his soule hateth: as in whom his

his Spirit ceaseth to worke, by illumination, sanctification, consolation, and giueth way to the diuell.

2. In respect of the Church: they bring scandall to the weake, & the scorne of the wicked vpon themselues and all Professors. They wound the hearts of Gods children, who in them are made vile to the World. They open wicked mouthes to speake euil of the way of God. Lastly, they confirme and harden many in their libertine and loose courses.

2. *The Church.*

3. In respect of the sinne it selfe: none more dangerous. For first relapses (we say) are farre more dangerous then first diseases. Secondly, Satan returning, comes with seuen more wicked spirits then himselfe and so he is for euer held vnder the power of Satan. Thirdly, this sinne is commonly punished with other sinnes; which is Gods most fearefull stroake: to which he seldome giues vp his owne. Fourthly, it is in the degrees of the sinne against the holy Ghost, and easily brings a man into that estate, that there may be left *no sacrifice for his sinne.* Heb. 10. 26.

3. *The sinne it selfe.*

4. In respect of the iudgement that awaites & ouertakes this sin. First, *the house not founded on a rock, must fall, and the fall is great* and irreparable, Math. 7. 27. Secondly, the iudgement is certaine, as which is already in part inflicted: The *talent is already taken away*, and nothing remaines but *casting the vnprofitable seruant into hell-fire*, Mathew, chap. 25. vers. 28.

4. *The Iudgement.*

The third generall thing proposed, is, Notes of a man withering in Grace. And these are sixe. III.

1. A resting in a common and generall hope of a good estate, without desire or indeuour to seeke markes of certainty, or speciall assurance in himselfe:

6 Notes of a man withering in Grace.

selfe: As a foolish Tradesman hopes his estate is good enough, and beares his Creditors in hand it is so; but hee is loth to cast vp his bookes, or come to a particular view of it. No surer argument of a man decaying.

2 2. An opinion of sufficiency: that hee hath Grace enough: He will seeke no more, because hee pleaseth himselfe in his present measure; and hee that careth not to increase his stocke, wastes of the principall. And not to goe forward, is to goe backward. Therefore alwaies displease thy selfe in the measure of Grace alreadie receiued, saith *Augustine.*

3 3. A comparing of a mans selfe with those that are of lower and inferiour graces, or meanes. Our Fathers (say some) were saued with lesse adoe; they heard but few Sermons, and knew not what the precise fashion meant. But what saith our Sauiour, Luk. 12. 48. *Where men commit more, more is expected?* Others come to Church as others doe, and liue ciuilly and soberly, yea, haue as much knowledge as such and such of their ranke, and they hope, as much conscience too; and are not very ambitious to steppe before others in this course. But for the patternes of Scripture, and the example of Saints (registred for our imitation) they thinke concernes not them, because they cannot be Saints. Here is a marke of a man withering, and growing worse and worse; who will not be drawne beyond them that are but a step beyond the worst: because he scornes the best examples, as too singular.

4 4. A shunning or slighting of Gods ordinances: a willing

willing excommunicating himselfe from the Assemblies, when hee list. That mans strength is abating, who fals from his meales. Hee must eate, that must liue. And the plant that would not wither, must draw moisture dayly. Or, if vsing publike meanes diligently, he neglect priuate, hee is on the withering hand. We cannot haue our ruinous hearts stand vpright, further then we dayly repaire them. The Word and Prayer dayly vsed, are soueraigne meanes to heale dayly infirmities. A sound Beleeuer, whose leafe shall not wither, is a tree standing by riuers of water.

5. Secret sinnes ordinarily committed, not bewailed, not reformed: and the same, of such as men count small sinnes, lesser oathes, idle speeches, roouing thoughts, lashing out against Professors of Religion, expense of time in excessiue gaming, company keeping with naughtie and scornefull persons, idlenesse in the calling, or in the Sabbath. If men can run ouer these, or any of them dayly, and not humble themselues for them, yea and reforme them, they are withering a pace: I feare, such a man will soone come to nothing. 5

6. Hatred of Gods children, and the way of iust men, whether open or secret. How can they keepe their greenenesse, who cannot abide the greenenesse and graces of others, but can be wittie in priuy girds and scornes of such as endeuour to preserue themselues from withering? That these are withering, see Psalm. 129.6. *They that hate Sion, shall be as grasse on the house toppe, which withereth before it come forth.* And (whatsoeuer many conceiue of themselues) this 6

is certaine, If thou auoyd ſociety with Gods people, and be aſhamed of them, or fellowſhip with them in the Goſpell; if more perillous times come, thou wilt eaſily wither, and ſtand (as *Iudas*) with them that apprehend Chriſt.

Vſe. Seeing ſo many great Profeſſors wither away ſo dangerouſly, *let him that ſtands, take heede leſt hee fall.* 1 Cor. 10. 12. See we men of ſo great illumination, affection, & reformation (as in this ſtony ground) wither quite away? How neceſſary then is that exhortation of the Apoſtle, Heb. 12. 15. *Take heede that no man fall away from the grace of God,* and Chap. 3. 12. *Take heede of the euill heart of vnbeliefe, to depart from the liuing God.* A neceſſarie exhortation for all: the hypocrite, becauſe he is in danger of final withering and ſhall periſh in it; and the leſſe he feares it, his danger is not the leſſe: As alſo the ſound Chriſtian, who, though he cannot fall quite away, becauſe the Lord puts vnder his hand, yet by fearing to fall, hee auoydes falling, and being fallne, recouers himſelfe againe.

Let euery godly man looke he ſtand on firme ground: for Reprobates may ſeeme to ſtand, and be greene for a while. Neither let any content himſelfe, that hee heareth good Sermons, or that he reioyceth therein for the preſent. For as we read Ioh. 5. 35. *Iohns* hearers eſteemed him a burning & ſhining light, and reioyced in his light, but it was but *for a ſeaſon* And this Text of ours tels vs, that many heard our Lord himſelfe, and that with ioy, yet withered away: and Ioh. 6. 66. many that had heard Chriſt, and followed him for a time, as if they had beene

Ioh. 5. 35.

ſound Diſciples, (as the Text called them) *went away from him, and walked no more with him.*

Obiect. There is no feare, ſo long as we be Proteſtants, and not Papiſts; ſo long as wee profeſſe the truth, and denie the groſſe points of Popery, which cut men from Chriſt.

Anſwer. There is a two-fold withering: one in iudgement, the other in practice. That in *iudgement* is two-fold: either totall, or partiall. *Totall:* when a man departs from the whole doctrine, as they that turne from the truth of Chriſt, and ſup vp the whole filth of Antichriſt. *Partiall:* when a man holds moſt truthes, but departs from the ſincerity of it. And this ouerturnes many Proteſtants, who will neither be Papiſts, nor yet ſincere Proteſtants, but ſo farre iudge Religion woorth holding, as they can gaine by it.

Withering in *practice*, is either in profeſſion, or in action. Thou mayeſt hold the profeſſion of Religion and yet by perſiſting in wicked manners, manifeſt thou acknowledgeſt not Chriſt thy Lord, and that thy ſelfe art not of the truth. Doe we thinke *Demas* caſt off the whole profeſſion of Religion, when hee forſooke the truth, and exchanged it for the world? Or did the Galatians turne Gentiles, and quite forſake the profeſſion of Chriſt, when they turned to another Goſpell? Or did the Phariſes, or ſuch as ſinne the ſinne againſt the holy Ghoſt, wholly renounce the profeſſion of Religion? Oh then neuer ſtand vpon profeſſion, but vſe the meanes to preſerue thee from withering in iudgement or practice, in whole or in part.

Queſt.

6 Meanes to keepe vs from withering in grace.

Queſt. What be the meanes to keepe vs from withering?

I

Anſw. 1. Get ſound iudgement, to diſcerne the truth from errour. And this is obtained in the publique Miniſterie. If we would *not quench the Spirit*, we muſt *not deſpiſe prophecie*. If we would not fall, we muſt be grounded on the *foundation of the Prophets and Apoſtles*: by priuate reading, meditating, and conferring of the Scriptures, which notably, begets and confirmes ſoundneſſe of iudgement: And by prayer, which obtaines the Spirit, who is called *the Spirit of iudgement*. The Lampe failes without oyle: And they that forſake the Aſſemblies, ſhal find their light of iudgement and vnderſtanding to grow dimmer daily, till they be wholly put out.

1. Thes. 5. 19. 20. Eph. 2. 20.

Eſa. 44.

2

2. Sound perſwaſion of the truth thou profeſſeſt: that thou mayeſt not pleaſe thy ſelfe that thou heareſt the truth from the mouth of the Preacher, or haſt it in thy Bible at home, no nor content thy ſelfe that thou haſt it in thy mouth or diſcourſe, but that thou haſt the experience of it in thine heart. How doth experimentall knowledge fixe it ſelfe in the ſoule? Let a man once taſte the ſweetneſſe of Chriſt and his merits, he can neuer be a Papiſt in the point of merit, but he wil deteſt his own works as droſſe & dung in compariſon. Let a man once come to the experience of Gods fauour and loue through his Chriſt, it will be ſtronger then death, no water can quench it: hee ſhall not hang in a doubtfull ſuſpence of his ſaluation, or feare finall falling away; hee ſhall be farre from wauering, and much more from withering in theſe points. Let a man once get experience of the

ſweetneſſe

ſweetneſſe of godly life, of Gods bleſſing accompanying it, of inward peace, and tranquillity of minde, of ſafety vnder the wing of God, and the many priuiledges which goe with the careful watch ouer the heart and life: This man ſhall not eaſily fall from his fruitfulneſſe, nor be drawne to ſuch ſinnes as blaſt and ouerturne others by the rootes, and that ſuddainly. Whereas he that holdes his Religion, becauſe the Prince holdes it, will runne with the time, and ſwimme with the ſtreame; the times and winds are not more mutable than he: let the times change but a little, his Religion is withered and gone. Or if men hold holy Doctrines onely ſwimming in the braine, and attaine vnderſtanding rather to furniſh their diſcourſe, than to guide their courſe; and want the experience of God, the ſence of faith, the breath and motions of heauenly life, in the ſeate of life, that is, their hearts and ſoules; they ſhall eaſily bid truth farewell, if with conuenience they cannot hold it in their iudgement, or hold it forth in their practice.

3 Sound affection and loue to the truth, vpholds from withering in it: when the wiſe Chriſtian eſteemes the Pearle worth ſelling all to buy it. Loue any thing better then Grace, thou art gone. *Demas* loues the world better, & eaſily forſakes the Truth. How many lights in the beginning of their profeſſion, haue been extinct by the world comming vpon them! The profits, pleaſures, and aduancements of it, haue made them idle, diſſolute, almoſt profane. If thou wouldeſt auoide that fearefull Apoſtaſie. threatened againſt the limmes of Antichriſt, 2. Theſ. 2. 10. 11. thē muſt thou *receiue the truth in the loue of it.* 3

4. Sound

4 4. Sound conſcience: To which is required { 1. Sincerity. 2. Tenderneſſe.

The former, when a man is inwradly a true Iſraelite, nouriſhing no guile, no deceit willingly. Neuer was there hypocrite, but became a withered reuolter *The latter* feares all ſinne, checks all ſinne, euen the leaſt, the deareſt, and cloſeſt boſome ſinne. Sound conſcience allowes not his Maſter the ſmalleſt ſinne but deales faithfully with him, and giues him no reſt till hee haue rid it away. VVhich is an excellent meanes of vpholding in grace. Whereas an euill conſcience makes *ſhipwracke of faith*, and this blaſted and withered *Hymeneus* and *Philetus*. 1. Tim 1. 19. And a ſluggiſh conſcience, which ſwallowes ſmall things, eaſily growes by degrees to digeſt greater, and at laſt falls from all, to recoyle almoſt at nothing.

5 5. Sound conuerſation: Fruitfulneſſe in our life faſtens our faith, and a barren life hath little ſtability. Our Sauiour (Math. 7. 24.) ſhewes, that he is the ſtable Chriſtian built on a rocke, that *heareth the Word of God and doth it*. And God vſeth to recompence practice of grace with increaſe of grace. No ſurer ſtrengthening of faith, than by obedience to the faith. Ioh. 7. 17. If ye *doe theſe things*, yee ſhall know my doctrine. Pſalm. 15. vlt. He that *doth theſe things*, ſhall neuer fall. The more thou vſeſt thy Talent, the more thou ſhalt gaine: as the womans *meale in a barrell*, the more they ſpent, the more it increaſed.

1 King. 17. 16.

6 6. Sound fellowſhip in the communion of Saints: in receiuing and communicating Chriſtian admonition,

nition, reprehension, counsell, comfort. Euery member is made for the good and strengthening of euery one. And we are commanded to stirre vp the gift of God in any: 1. Thes. 5. 11. *Exhort one another, and edifie one another.* Also to *strengthen the weake knees,* Heb. 12. 12.

Motiues to beware of withering.

Now that we may be the more effectually moued to vse these meanes of not withering, let vs consider, 1. That Popery increaseth daily, in all places, in all degrees, and our triall may be at hand, we know not how soone. 1 2. This withering is fatall to Reprobates, befalls them onely, and cannot happen to the Elect of God, who cannot bee deceiued, Math. 24. 24. 2 3. Experience tels vs, that wee may truely say of some great Professors, as Christ said of the fig-tree, *How soone are they withered,* and come to nothing! Mat. 21. 20. A manifest argument that the sentence of Christ is out against them, *Neuer fruit grow on thee any more.* Vers. 19. 3

Hauing spoken of the withering of the seede in this bad ground, wee come now to the causes thereof, as they are set downe by the Euangelists: and first to the inward, and positiue cause, *stoninesse* or *hardnesse.* It fell among *stones.*

Doct. Seed of the Word not fruitfull to saluation in an hard heart.

Hence obserue, that *the seed of Gods Word brings forth no sauing fruite out of an hard heart, or stony ground.* Now when I speak of an hard heart, I meane not euery heart that hath some hardnesse in it: for so hath euery mans heart, euen the most softened: but there is a threefold hardnesse of heart: 1. Totall and finall, as in the wicked and Reprobate. 2. Totall and

and temporary, as in one elect, but not yet called, 3. Partiall and temporary as in all the Elect, now conuerted. In the two former, because there is raigning hardnes, the seed of Gods Word is fruitlesse, vnlesse by preparing one to condemnation, the other to conuersion. In the last it is fruitfull to saluation: where the worke of it is, daily to abate and mollifie the remaining hardnesse.

Now for proofe of the poynt: Psalm. 95. 10. The Iewes being *hardened in heart, would not know his wayes.* Zach. 7. 11. They refused to hearken, stoopped the eare, pulled away the shoulder, and *made their hearts as an Adamant.* Ier. 7. 25. The Lord complaines that euer since the day he brought them out of Egypt, he sent all his Prophets, rising early, but they would not heare, not encline their eare, but *hardened their necke*, and did worse than their fathers. Ezec. 3. 7. The house of Israel will not obey thee, for they will not obey me: the reason followes, The house of Israel are *impudent and stif-hearted.*

The Reasons hereof arise out of the similitude.

1. Stones resist the stroke, and can endure a great strength of strokes before they will bee broken: so the stony heart resists the stroke of the VVord: the hammer of the Law, with all the strength and terrour of its iudgements and curses, doe not a whit pierce it: as the *Leuiathan* described by *Iob.* chap. 41. 15 his *heart is as the nether milstone*, and he accounts iron as straw: the stones of the sling are as stubble to him: he laughes at the shaking of the speare: he will not rise for ỳ sword, or the speare, or the dart, ver. 17. 18. A notable resemblance of a wicked hard-hearted man,

man, as *Pharaoh* for example; hee heard the VVord, ſaw the miracles, and felt the mighty hand of God; but at the end of euery plague, the foote was, *But Pharaoh hardened his heart, and would not let the people goe.* Of the ſame inuincible hardneſſe were *Steuens* aduerſaries, Act. 7. 51. *Ye ſtiff-necked and vncircumciſed of hearts, and eares, ye haue alwayes reſiſted the holy Ghoſt*: as your fathers did, ſo doe you.

Tot verba, tot verbera nihil profuêre Pharaoni.

2. To bring forth fruits of grace and ſaluation, the ground muſt be *ſoft*, and the ſoyle muſt bee mellow for the ſeed. But what way can you make a ſtone ſoft? Let the Sunne ſhine, or the raine fall on it, yea caſt it into oyle, it is a ſtone ſtill. So the heart abiding hard, no meanes can mellow or ſoften it: the comfortable heat and light of Gods gracious Spirit, which changeth other hearts, changeth not this: the raines of the Word, and dewes from heauen continually diſtilled, ſoften it not: the oyle of gladneſſe, or of Gods bountifulneſſe, which leads others to repentance, mollifies it not.

3. Vnto fruitfulneſſe in Grace is neceſſarily required a *change* and conuerſion in the ground of the heart. For all hearts naturally are ſo ſtony, as no fruit can be expected, no more than from an vnſteared ground. And therefore as the ground muſt firſt be rent vp with the Plough, to ſoften the earth, and then laid euen by the Harrow and Rollers: So the ground of the heart muſt be rent vp, and cut with the Plough of Gods Law, and laid euen againe by the Doctrine of the Goſpell, before fruits of grace can be produced. Act. 2. 37. The firſt preparation to fruits in thoſe Conuerts, was the piercing and *prick-*

ing

ing of their hearts. But how can you cut a ſtone, what compunction can you worke in it? how can you pricke and pierce it, while the native hardneſſe remaines? Hence the Lord by the Prophet *Ieremy.* 5. 3. expreſſely makes this hardneſſe of hart the maine let and hinderer of this conuerſion and change, which is the firſt thing in this fruitfulneſſe: *They haue made their faces harder than a ſtone, and haue refuſed to returne.*

4. Vnto fruits of grace is neceſſarily required *moiſture* of grace, as to the fruits of earth, moiſture in the earth. But what moiſture is in a ſtone? A ſtone indeed may be moyſt on the outſide, in moyſt weather. The walls and Marbles ſeeme to weepe, and drops ſtand on them in rainy ſeaſons: not becauſe moiſture is in them, but moiſture offers it ſelfe vnto them, but they hold it not, ſo as they remaine as hard and dry within as euer before. So with this ſtony heart, where hardnes of hart raigneth no moiſture of Grace, no relenting, or giuing within. Indeed in foule weather, when the ſtorme of God is riſen, an inuincible hard hart, as hard as a Marble, may ſeeme ſoft: *Pharaoh* yeelds, and giues againe on the outſide. You may ſee drops of water ſtanding in *Eſaus* eyes, who wept when the bleſſing was gone. *Iudas* ſeemes moyſtened with repentance. *Balaam* melts a little, and wiſheth to die well. *Felix* moulders a little, and trembles.

But we muſt diſtinguiſh this from ſound moyſture of grace. 1. Theſe be flaſhes, and ſudden motions, & as ſeldome as the weeping of walls. 2. This moyſture comes not from an heart ſoftened, but from

from slauish feare, or present smart; euen from the present disposition of the weather, from without. 3. So soone as faire weather comes againe, the stones are dry as euer they were: so these returne to their former lusts so soone as the foule weather is ouer; as *Pharaoh, Fælix, &c.*

Vse. 1. Doest thou heare the Word preached, without any great fruit? Then lay the blame where indeed it is. Some impute it to the difficulty of the Word. Others to the fault of the Minister, who pleaseth them not, either in the matter or manner. But it were far more commendable for thee to impute thy vnprofitablenesse to the hardnesse of thine owne heart, and so take thy sinne home to thy selfe: so did the Apostle *Paul*, Rom. 7. 14. when he perceiued that the Law of God was not so efficacious to him as he desired, he accused not the Law, but maintayned it to be spirituall, but himselfe as sold vnder sinne: He condemned himselfe not the Word: so doe thou; for the Gospell is *the power of God* to saluation, *it is spirit and life*, and *mighty in operation*. If it worke not so mightily on thy hart, then see thy hardnesse, bewaile it, let godly sorrow and griefe, daily dropping, make this stone hollow, till it haue broken it.

Rom. 1. 16. Heb. 4. 12.

Gutta cauat lapidem, non vi, sed sæpè cadendo.

Vse 2. That of the Apostle, Heb. 3. 7. To day if ye will heare his voyce, *harden not your hearts*. All the seed cast vpon an hard heart, is lost, as if a man should sow on a rocke, where is no place for root or moysture. Beware of an hard heart: there is no curse to that, almost no sinne to that. Better that all thy field were couered ouer with stones, than thy hart should.

Nay, it were better for thee to be a dead ſtone, than aliuing ſtone.

Now the markes to know an hard heart, are theſe:

Six markes to know an hard heart by.

1. When Gods Word makes no impreſſion, or gets not within the heart, to renew or reforme the man: though ſometimes it may ſcratch the outſide, and reſtraine him. When the Law is threatened, he either bleſſeth himſelfe, or turneth his eare from it, or applies it to others, not himſelfe. And the Goſpel enters not, becauſe the Law hath not pierced, nor bin as a needle to make way. Let all the mercies of the Goſpell be ſhewed to the wicked, he will not repent, nor learne to doe well.

2 Neglect, or light ouer-paſſing the workes of Gods Mercy or Iuſtice, vpon himſelfe or others. For *mercies*: when the *goodneſſe of God leades him not to repentance*, Rom. 2. 4. 5. Our Lord makes this a cauſe, euen in his owne Diſciples, in whom the ſin raigned not, that they forgat the matter of the loaues, *becauſe their hearts were hardened*, Mark. 6. 52. For the *Iudgements* of God: his workes of Iuſtice doe moue ſomewhat more than Mercies, but nothing to amendment. *Pharaoh*, when iudgement puts him to a plunge, could ſay, *I haue ſinned*: here is a little ſcratch on his heart, as on a Stethy, but the hardnes recoyles the ſtroke that ſhould breake the heart to pieces: ſo as after all the ſtrokes of God, there is no reformation.

Exod. 9. 27.

3. Vnfeelingneſſe of hardneſſe, and vnwillingnes to feele it; no miſlike of it, no deſire to vnderſtand the danger of it: When men deſire to ſit quiet in ſin,

and

and nothing ſo offends them, as to heare their ſinne diſgraced; when they *turne their backes, and ſtop their eares*, Zech. 7. 11. Being as loth to be drawne to a Sermon powerfull againſt ſinne, as Iſrael to come neere the Mountaine. Whereas a ſoft heart is moſt ſenſible of much hardneſſe in it, and counts no burthen comparable thereto.

4. For the maintaining their eſtate, credit, and fauour in the world, or their luſts and pleaſures to oppoſe and diſlike ſuch Doctrines, courſes, and perſons as haue the Word on their ſides. *Pharaoh* muſt not ſeeme to be ouercome by ſuch meane people: and therefore, ſeeing euidently the Lord ſtand for them, he obdured himſelfe. The Scribes and Phariſees, conuinced in their conſcience of the truth of Chriſts Doctrine, and the innocency of his perſon, did out of hardneſſe of heart euer oppoſe both his Doctrine and Perſon; becauſe they muſt maintaine their credit in the world, and vphold their pompe and glory againſt him: though he had truth, and equity, and innocency on his ſide. The like of all hardened perſecutors of the poore Saints.

5. Out of reſolution of following a mans owne preſent courſe, whatſoeuer perſwaſion or Doctrines he heare to the contrary, to fly occaſions and companies which might touch or worke vpon his conſcience. Some cannot abide to heare ſtrict Preachers that allow them no vnlawfull liberty, no not affoord them a looke on the forbidden fruit. Others cannot endure the ſociety of a faithful friend, that will truly tell them of thēſelues. No ſuch ſtring muſt be touched. This argues a ſoule or ſoyle ſettled in hardneſſe.

6. Habits, and customable sins, which make the heart as a path way. A soft heart smites it selfe for once sinning, and for small sinning. *Davids* heart smote him for cutting off the lap of *Sauls* garment: How would it haue smote him for cutting off his head? But custome of sinne hardeneth exceedingly, Heb. 3.13. Take heede lest any be *hardened through the deceitfulnes of sin.* And by hindring repentance, it holds men in the trade of sinne: *Hardnesse*, and the heart that *cannot repent*, are ioyned together, Rom. 2.5.

Vse 3. As euer thou wouldest heare the Word to saluation, labour for a soft and melting heart, such as good *Iosias* had, whose soule melted to heare the words of the Law read. The greatest blessing heere below, is an heart flexible, and bowed to the obedience of God.

1 *Motiues to Labour for soft hearts.* And hereunto consider these Motiues: 1. That it is a note of a child of God, to haue his natiue hardnesse mollified, and his naturall stubbornesse corrected and altered by the Spirit of sanctification, 2. Thes. 2.13 2. It is one branch of Gods Couenant, which he ratifieth to the Elect, and by which he begins his mercy, *I will put a new Spirit within their bowels, I will take away the stony heart, and giue them an heart of flesh*, Ezek. 36.26. 3. Neuer canst thou be framed to grace, no fashion of the Word can be seene on thee, till thou attaine a soft hart. You cannot cast a stone in a mold as you can metall, because it cannot melt. 4. If thou bring an hard heart, the very Word (a meanes of softening others) shall by thy malice be peruerted to thy further hardening. The

ſame Sunne that ſofteneth waxe, hardeneth clay.

Therefore vſe all good meanes to get thee a ſoft heart. One is, the Word of God: the Law, which is as a Plough to breake vp our fallow grounds; and the Goſpell, which is as the warme Sunne to thaw our hard earth. Be diligent in hearing, and reading: the continuall drops of this raine, by often falling, pierce the ſtone of the heart, and breake it. 2. Another meanes is, in outward proſperity to meditate much and often on our inward miſery. For eaſe, plenty, and proſperity harden the heart. Deut, 32.15. and chap. 9.6.7. *Thou art a ſtiffe-necked people: remember, and forget not, how thou prouokedſt the Lord.* A third is, in time of affliction to ſet in ſeriouſly with God, who now intends the ſoftening of our hearts. Wiſely apply vnto thy ſelfe the afflictiõs not of thy ſelfe onely, but of others. See Gods diſpleaſure in the cauſe of them, which is thine owne ſinne. Be not as *Eſau*, that liſt vp his voice and wept, but ſtill kept reuenge within, but put away a *froward heart*, giue ſinne a bill of diuorce; hate it, and put it away. Fourthly, looke much and often vpon the death of Ieſus Chriſt, and apply it to thy owne ſoule. Goats blood warme (they ſay) ſofteneth the Adamant, being put in it. Get this Adamantine heart of thine broken, by ſerious application of Chriſts death to thy owne ſoule. The Goſpell ſhewes ſinne in a more ougly face, then the Law can: ſhewing it to be the ſpeare that went to Chriſts heart: and that God is now offẽded by me, whom he vouchſafeth in Chriſt to call a ſonne. Laſtly, pray often, yea continually, that the Lord would giue thee a ſoft heart, which

Meanes of a ſoft heart.

1

2

3

Pſal. 101. 4.

4

Incîdit gemmas, at non incidi-tur ipſe: Hircino tantùm ſanguine molliſ erit.

καὶ οὐ τίκτον.

5

may be fashioned by the Word, to his owne liking and likenesse. Depend vpon the promise, Ezek. 36. 26. And praise him, if thou hast receiued such a soft and sanctified heart, wherein the seede of Gods Word shall rise vp with abundant increase of grace heere, and of glory hereafter.

Because they haue no roots.]

HAuing spoken of the inward *positiue* cause, why the seed (falling on this stony ground) withered, which was stoninesse, or hardnesse: now we are to proceed to the inward *priuatiue* causes, both heere, and in the other Euangelists: namely.

want of { Moystnesse: / Earth: / Rootes }

Now all these proceede from the former hardnesse. For the heart being rocky and stony vnderneath, it cannot affoord either earth, or roots, or moysture to the seed. Which we must not vnderstand, as if there were no earth, or roots or moysture: (For we haue seene this ground bring forth much hopefull fruit, which without all these it could not.) But as *Mark* saith, διὰ τὸ μὴ ἔχειν γῆν πολλήν, it had not *much earth*, but as a rocke couered with a little crust of earth aboue, all stones below. It wanted *depth of earth*, Mark. 4. 5. So it had no roots, that is, *no deepe rootes*, no roots to feede the stalke and blade that was come, no roots which could saue it from withering in time of heate. This is implied by all the Euangelists, who say, *Because it wanted roots*, it lasted but a while.

Mark. 4. 5.

while. Againe, for the ſame reaſon it *wanted moiſture*, that is, ſufficient moyſture. For the property of ſtony ground is, 1. To be hot and dry, and ſo drinkes vp moyſture apace. 2. It ſuffers not the moyſture to deſcend deepe, ſo as the externall heate ſoone drawes it and licks it vp.

Hence note what it is that makes many goodly Profeſſors fal ſhort of ſaluation, after they haue gone a long time in a glorious profeſſion: to wit, want of ſufficient earth, roots, and moiſture.

Doct. The cauſe why many goodly Profeſſours fall ſhort of ſaluation.

By *ſufficient earth.* I vnderſtand a particular and diſtinct knowledge of the Word, and of their owne part in it. For they content themſelues with a kinde of generall knowledge, and agree to it in their vnderſtanding, that it is the Word of the Kingdome, that ſaluation is by theſe glad tidings, &c. and reioyce in the taſte of ſome ſweetneſſe of it: But they giue it not entrance enough, by applying their minde vnto it, nor receiue it as a diſtinct direction in all things, nor will trouble themſelues with carefull examination of their whole way by it, & much leſſe with application of the ſignes of faith toward God, or of Gods fauour toward themſelues: And ſo are iuſtly guilty of their owne withering, for want of ſufficient earth. All their graces at length become like ſeeds ſowne on the the top of a rocke, which ſprout ſuddenly, but wanting *depth of earth* to feede them, wither as certainly.

By *rooting* here I vnderſtand ſtability, certainty, and ſincerity of faith and other graces, which theſe Hearers want. For although there be ſome earth on the top, yet it is but ſhallow: and the ſhallower the

root lies, though the blad may ſprout more ſpeedily, yet want of depth makes root, and blade, and all faile together. So although there be ſome faith, and ioy for a time, with ſome other comely graces, yet are they ſuperficiall, they giue not their whole harts to the Word, there is no ſincerity in the bottome, and conſequently, no rooting, no ſtability. Their care is more for the blade, than for the root which beares it. Their vnſettled faith is ſet, not in ſound inward apprehenſion, but on outward cauſes, which being changeable, ſo is their faith; themſelues alſo carried about with euery waue of doctrine, and with wheeling of times, and at laſt led away with the ſins of the times, of their callings, or of their owne hearts.

Humor vnctionis, & compunctionis.

By *moyſtneſſe* heere I vnderſtand both the moyſtneſſe of *vnction*, and of *Compunction*.

The *former* is a ſound ſupply of ſauing grace, which continually feedeth and cheriſheth the root. For as the ſeed in the earth is brought to fruitfulneſſe by continuall ſhowres: ſo is the ſeed of grace in the heart, by continued and renewed acts of the Spirit: whoſe graces are compared to water, and ſaid to be ſhed on vs, in regard 1. of mollification, 2. of ablution, 3. of refrigeration, and 4. of fructification. Now this ſound ſupply of grace theſe Hearers want, and iuſtly, though they want not all moyſture: but they goe not to the fountaine, they draw from ſome ſpouts, or ſome ſtreames, which are dryed vp in the ſummer heate: Whereas, were they by faith carried to the Fountaine it ſelfe, Ieſus Chriſt, their waters would be indeficient, and could not be exhauſted:

exhaufted: for theſe waters would be a Fountaine in the belly, ſtill ſpringing vp to eternall life.

The latter, namely, the moiſture of *compunction*, is ſound ſorrow for ſin, and the ſound exerciſe of mortification. The Saints vſed to *water their couch* with theſe waters of teares and repentance. Now theſe Hearers want not all ſorrow for ſinne, nor want not ſomething like it: but, they neuer carried this water nor admitted this moiſtneſſe deepe enough: the hardneſſe of the rocke, hindred the deſcent of theſe waters to the bottome: it was too much paines to afflict themſelues ſeriouſly: their teares were ſoone dried vp, their ſorrow ſlight, and themſelues neuer truly humbled: And therefore faile, and come to nothing. Pſal.6.6.

Vſe. It is no certaine marke of a childe of God, willingly to heare Sermons, nor to delight in the hearing, nor to receiue the doctrine with ioy, no nor in many things commendably to practiſe for a time Al this is common to the Reprobate with the Elect. If *Dauid* count the *teſtimonies of God the ioy of his hart*, Pſal.119.111. ſo *Herod heares Iohn gladly*, & this bad ground receiueth the ſeede with ioy. If they that are new borne againe, *taſte the graciouſneſſe of the Lord*, 1.Pet.2.3. ſo alſo they that after enlightning, ſinne beyond poſſibility of repentance, *taſte the good Word of God, and the powers of the world to come*, Heb.6.4.5. And therefore we may not reſt in hearing, or reioycing, or commending, or obeying the Word, vnleſſe we finde in our ſelues that which ſhall make vs able to hold out in all theſe; that we ſtart not away or wither, as this bad ground, when triall comes. Mark.6.20.

Queſt.

Queſt. What is it that we muſt bring with our hearing, to make vs hold out? by which we may haue teſtimonie, that we are the Lords, and ſhall be found fruitfull in the harueſt?

Three things muſt be prepared to make vs hold out.

Anſw. This Text warneth vs to prouide and make ſure of three things:

1. Sauing and diſtinct knowledge, to walke by.
2. Sound and ſtable rooting, in faith and grace, to ſtand by.
3. Sufficient meaſure of grace, ſtill to grow by.

1. Sauing and diſtinct knowledge.

Queſt. What is this knowledge?

Anſw. It is not onely to know Chriſt a Sauiour, but to know thy owne ſaluation by him: And conſequently thou knoweſt, 1. The vileneſſe of thy ſinnes, and thy neede of a Sauiour, 2. The pardon of thy ſinnes, and the comfort of ſaluation, 3. Thy owne change and conuerſion, and thereby the beginning of ſaluation, 4. The voyce of Chriſt calling thee, and the inhabitation of his Spirit, guiding thee in al needfull duties, to the end of the way, which is ſaluation.

Notes of ſound knowledge foure.

Q. How may I know I haue this ſauing knowledge?

Anſw. By theſe notes: 1. If thou giueſt thy ſelfe to be taught by the Spirit of God, and leaneſt not to thine owne counſels. For, *fleſh and blood cannot reueale this wiſedome*, but the Spirit of God, Mat. 16. 17. If thou wilt not beleeue or receiue any doctrine, or opinion, but what the Spirit out of the Word teacheth, now thou haſt ſauing knowledge: Carnall and deceitful knowledge is alway meaſured by the ſcantling of reaſon, of humane lawes and Wiſedome, of praiſe and profit.

2. If

2. If thy knowledge be not onely ſpeculatiue, but directiue, leading not onely to vnderſtand, but to vndertake thine owne way: when it is not onely a light in it ſelfe, but a Lanthorne to thy feete, and as a Sunne conſtantly ſhining for thy direction. Now know the ſoundneſſe of it, if thou ſuffer it to leade thee againſt ſenſe, reaſon, cuſtome, and allow it for thy guide in the ſmalleſt things as well as in great, in ſecret as well as open. 2

3. If thy knowledge lye deepe, as hauing depth of earth, not only lying in the head, or on the tongue but in the heart. And therefore (Ierem. 31.34.) it is ſaid to be *written in the heart and bowels.* Pro. 4. 5. *Let thy heart hold faſt my words.* And eaſily may a man know, if his hart hold this knowledge, by the change it will worke there. And that is the fourth note: thus. 3

4. Know ſound and ſauing knowledge by the effects, eſpecially three. Firſt, whereas generall and confuſed knowledge puffeth vp, and makes a man proud, this makes him more humble, by leading into the further ſight of God, and of himſelfe. Secondly, whereas an hypocrites knowledge leaues him as earthly as it found him, this changeth the man into it ſelfe, and makes him heauenly-minded, and to ſauour the things of God, as it ſelfe is from heauen, and from God; Hee is *transformed into the ſame image,* 2. Cor. 3. 18. as meate is turned into the ſubſtance of him that eateth. Thirdly, whereas an hypocrites knowledge may worke ſome ioy, it ſeldome workes loue of God, feare of God, or truſt in him. But this changeth all affections. It loues the Word as well as 4

as ioy. The feare of God is the beginning of this wiſedome. And this knowledge carries the heart beyond al hypocrites in the affection of ioy in it, as the chiefeſt and moſt deſireable good.

Now get this knowledge, & thou haſt gotten depth of earth. This is conſtant, ſettled againſt all contrary blaſts. This knowledge ſhall grow vp, and haue much aſſurance, when the frothy & ſuperficiall knowledge of hypocrites ſhal vaniſh as dew in the ſun, or ſmoke in the winde. Get this light, & it ſhall be as the Star to the Wiſe men, to bring thee to Chriſt: as the cloudie and fiery Pillar to the Iſraelites, to bring thee to *Canaan*: as the lightſome Lamps to the wiſe Virgins to bring thee into the Bridegroomes chamber.

2. *Deepe rooting, in 3. things.*

The ſecond thing required, is, to looke thou beeſt ſtrongly *rooted and grounded in the faith, in loue*, and all the graces, Epheſ. 3.17. Col. 1.23. If ye continue *grounded and ſtabliſhed in the faith*, not mooued away from the hope of the Goſpell: where the Apoſtle ſhewes, that true iuſtifying faith is the root of all vertues, and that it onely keepes the heart vnmooueable in time of triall.

More ſpecially, looke to thy ground and rooting 1. In the doctrine of faith, 2. In the grace of faith, 3. In the exerciſe and profeſſion of faith. Beleeue God. Beleeue in God. Auouch both.

1. *In the doctrine of faith.*

Firſt, ſettle thy ſelfe in the doctrine of Faith, as one that muſt be *built on the foundation of the Prophets and Apoſtles*, Epheſ. 2.20. Elſe thou laieſt all the frame on a ſandy foundation, & laieſt thy ſelfe open to be a prey to ſeducers, Papiſts, and Atheiſts. And what other is the end of many common Proteſtants

and

and Professors, who were neuer busie in the true vnderstanding of their Principles of Religion? If they see alterations of State, and change of times: or if deceiuers, as Priests, or Iesuites, or Libertine teachers assaile them by subtilty of wit, and cunning perswasions: or if they see men of great note fall to errours in iudgement, or prophanenesse in life: if many fall from loue of the truth: How can they now withstand the blasts of these windes? being at best but shaking reeds, vnstable in their grounds, how can they but fal as an house set on the sand, and the fall is great? how needfull therefore is it for vs to be fully settled and rooted in our grounds of Religion?

Quest. How shall I know I am thus rooted in the Doctrine of faith?

Answ. By a spirit of discerning, which enlightens the minde, and supplies (euen to simple ones) a sharp insight, and cleerenesse of iudgement, through vse of the Word, in all needfull matters of saluation: For faith brings in the Spirit, which leads into all truth, and the eye-salue still cleering the sight more and more. 2. By building our hearts on this foundation and that is by beleeuing it: for thus it is a foundation, not in it selfe onely, but vnto vs, when by faith we are coupled and knit vnto it. 3. By growing vp on that foundation, and yeelding obedience vnto it. This note our Saulour giues, Math. 7. 24. He that heareth these words, and doth the same, is a wise builder that layes his house on a Rocke, &c.

1 Notes 3.

2

3

Secondly, looke well to thy rooting in the grace or gift of faith. Content not thy selfe with any thing,

2. *In the grace of faith: Where,*

thing, but onely that faith which is called *vnfained*. 1. Tim. 1.5. and *the faith of the Elect*, Tit. 1.2. This is the faith by which *the iuſt ſhall liue*, Hab. 2.4.

Queſt. What is the rooting in the grace of faith?

1. *What it is.*

Anſw. It is a ſound worke of Gods Spirit, whereby the heart attaines a true aſſurance and perſwaſion of remiſſion of ſinnes, and the fauour of God in Chriſt. *A worke of the Spirit*: becauſe no man is borne a beleeuer, but new borne. *A ſound worke*: for true faith is no empty or windy thing, but a *ſubſiſtence and ground*, without hollowneſſe and deceit, as all the ſpeciall workes of Gods Spirit in the hearts of the Elect are. *A true aſſurance and perſwaſion*: becauſe many are deceiued by a temporary faith, by blind hopes of mercy at the laſt, by colours either of ciuill honeſty, or religious performances; are miſſeled with the example of ſuch as they admire for viſdome, place, or power, and miſtake a conceit for faith; that becauſe they be not ſo ill as they were wont to be, they be as good as they need be. But this man out of good grounds, riſeth to good aſſurance.

Heb. 11. 1. ὑπόστασις.

Queſt. How may I know my ſelfe ſoundly rooted in the gift of faith?

Anſw. By fiue notable effects of it.

2. *The notes and ſignes of it.* 5.

1. Sound affection to Ieſus Chriſt, prizing him aboue all the world, and counting all but dung in compariſon: in ſo much as our life is not deare vnto vs, but (as *Paul*) we dare dye for him. And this affection is alway ioyned with affiance in Chriſt, or holding faſt our aſſurance by him. For as God will ſtill owne his people, euen *in the furnace*, in the deep-

eſt

eſt trouble, ſo muſt they owne him, Zech. 13. vlt. yea when Chriſt may ſeeme to withdraw, and neglect them, as the woman of Canaan. *Abraham* reſted in the naked promiſe, and beleeued *aboue hope*, Rom. 4. ſo muſt we: not haſting to euill meanes in the want of good, Eſa. 28. 16. *He that beleeueth, ſhall not make haſte.*

2. If it purge and renue the heart from all kind of ſinnes, eſpecially ſecret and inward. Till faith come, the heart is full of raigning guile, and deceitfulneſſe, and hollowneſſe cannot hold out: but *faith purifieth* and garniſheth the heart as a Temple. So faith and inward purity grow together. Act 15. 9.

3. If it keepe the heart humble, and hungring. For it is a light in bowels, cauſing a man daily to ſee his ſinne more cleerely, and to ſeeke pardon for it in Chriſt, caſting it out dayly by confeſſion and godly ſorrow: and ſtill it hungers after righteouſneſſe inſatiably.

4. If it be ioyned with good conſcience. Theſe two goe vndiuided. Now a good conſcience, being perſwaded of Gods loue in Chriſt, firſt excuſeth the man, that his ſinnes are pardoned; and then in way of thankfulnes, hath *reſpect to al the Commandements*, and endeuoureth obedience to all: Alſo it hateth, feareth, and auoideth all ſinne, becauſe it offendeth God. Pſal. 1. 19. 6

5. If it be a ſhield enabling thee to withſtand the tentations of Satan, and ſuch as turne with thy owne naturall inclinations, now it is well grounded. That faith which ſhall ſtoutly withſtand all ſinne in time of proſperity, ſhall preuaile mightily againſt all

all troubles in time of triall. But if thy faith giue thee vp to bee led away to vanity, or any ordinary prevailing sinne, now in the time of peace, suspect it, trust it not for time of triall. Such as fall from the Religion of God, when times of change come, being led away either by the seduction of deceiuers, or persecution of Tyrants, are such as shall finde by examination, that the faith they pretended, was neuer of power against some knowne sinne, and so was neuer strongly rooted in Christ.

This faith, thus qualified, is strongly rooted. Cast it into the fire, it will come forth *purer than gold*, 1. Pet. 1.7. And when the best faith of hypocrites (forsaken of carnall helps, on which it stayed it selfe) shall proue drosse, and be consumed, this faith shall set the Christian on a rocke, safe in the middest of stormes, and waues of aduersity.

3 *In the profession of faith.*

Thirdly, looke to thy rooting in the profession and holding forth of thy faith. For faith well rooted will breake forth in confession, profession, and defence of Gods truth: 2. Cor. 4. 13. *I beleeued, and therefore I spake:* and Act. 4. 20. *We cannot chuse but speake*, say the Apostles.

Quest. How may I know I am soundly rooted in the profession of faith?

3. *Markes.*

Answ. 1. If policy or feare hinder thee not from the profession of the truth by day. Many cast themselues into the night with *Nicodemus*, as if it were a worke of darkenesse to professe the light. Common faith holds it no wisedome to be so forward: pulls in the tender horne, if any scornes, losses, or oppositions be abroad. Carnall reason swayes against it, *Master*,

ſter, pitty thy ſelfe, it ſhall not bee ſo vnto thee. Carnall friends eaſily perſwade a man not to bee too buſie. The feare of a chaine, or the wrath of ſuperiours, quite blaſt it. 2. If by theſe cold and pinching times thou abate not thy affection or loue to God, his Word, and his children. 3. If thou getteſt courage, yea and aduantage by oppoſition: as a ſtrong tree is ſtronglier rooted for ſhaking winds. Whereof we haue an example, Ierem. 36. 32. When the profane King had burnt the Booke, *Ieremiah* cauſed the ſame to be written againe *with many moe words.* The more euill men oppoſe holy Doctrine, concerning holy life, and the worſhip of God, for matter, manner, time, &c. the more godly men will iuſtifie and maintaine it. 2 3

This confeſſion is an acceptable thing to Ieſus Chriſt, and honourable: and Chriſt lookes for it, Math. 9. 28. ſaying to the two blind men, *Doe you beleeue that I can doe it?* Not that he was ignorant of their faith: but, for them that were preſent, he would haue them confeſſe him: plainly ſhewing, that it is not enough to beleeue with the hart, but confeſſion alſo muſt be made with the mouth, and practice in the life. This is the fruit, by which wee know the roots of faith, though vnder ground.

So much for ſound *roots*, to ſtand by.

The *third* thing for continuance in fruits, is ſound *moyſture.* *Sound moyſture of compunction.*

Firſt, that of compunction, or humiliation. Not a ſcratch of the heart as with a pin, but a thorow breaking of it with the hammer of the Law, and piercing it as with a ſword. And good reaſon: for,

1. The deeper the Well, the purer the water, and the more plentifull: ſo in deepe ſorrow for ſinne: whereas a ſlight ſorrow, a ſigh and away, is like an haſty raine, a little moyſtening the top, but ſoone, dryed away. 2. Deepe ſorrow ſtickes by the ſoule, and keepes it ſoft, and ſupple, and in a continuall fitneſſe for the practice of piety: whereas a ſlight ſorrow leaues it as dry, as hard, and as barren as before. 3. The water of true repentance is like a Spring-water that runs continually; not in publike onely, but in the priuate cloſet: the Fountaine iſſues ſtill, and euery godly man mournes *apart*.

Zech. 12. 12. This get vnto thee, 1. To be a note of godlineſſe. A godly man ſhall ſtill finde his heart a continuall fountaine of ſinne, and therefore cannot but with Ier. 9. 1. *Ieremie*, wiſh his *head a fountaine of teares*. 2. If thou wouldeſt lay vp grace ſafe, lay it in a broken heart: a broken and humble heart will endure the brunt, where an vnmortified and proud profeſſor will ſtart backe at the mention of trouble. One vſeth this compariſon: Lay an egge, or a cheſnut whole in the fire, when the fire begins to ſeaze on him, he flies and leapes backe: but breake them, or cracke them before, they abide the fire til they be dreſſed. The ſame may be ſaid of an heart not ſoundly broken, nor ſubdued by ſound humiliation.

Now for thy ſound humbling, behold the iſſue of thy corruption euer running, and let the iſſues of godly griefe runne as faſt, as often.

Sound moyſture of vnction. The ſecond ſort of moyſture is that of *vnction*, or ſound regeneration: the graces whereof are compared in Scripture to water, or moyſture, Ioh. 4. 10. A

ſpringing

ſpringing or liuing Water, which is neuer dryed vp, but is euer in motion, and liueth in the iſſues of it. A godly man, whoſe leafe muſt not fade, muſt be *planted by the riuers of waters*, Pſal. 1.3. And, as it is water of life, ſtill mouing, ſo it quickens the dead ſoule with new life, and brings the Chriſtian at laſt to euerlaſting life; *In his belly riuers of waters doe flow, to life euerlaſting.* Ioh. 7.38.

Queſt. How may I know I haue this ſound moyſture?

Anſw. By the ſound effects of it. 1. Sound *ablution:* It waſheth the ſoule from the foule ſpots and iſſues of ſinne: 1. Cor. 6.11. Ye are *waſhed and ſanctified by the Spirit of our God.* 2. Sound *refrigeration*, or refreſhing: two wayes, Firſt, cooling and allaying the ſcorching heate of raging and accuſing conſciences, as a ſweet ſhowre the parching heat of the Sunne in the drought of Summer; in which ſeaſons the Lord calls the weary and thirſty traueller, Math. 11.28. Secondly, by quenching all vnnaturall thirſt: One drop of this water quenched al the thirſt of the world in *Zacheus*; all the thirſt of pride and malice againſt the Saints, in *Paul*; all the thirſt of wantonneſſe and foule ſinnes, in *Mary Magdalen:* Of *Matthew* drinking it, it was ſaid, *Qui prius rapiebat aliena, poſtmodùm contempſit propria:* The Horſe-leach became a Pellican.

Knowne by 4 markes.
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3. Sound nutrition, or nouriſhment in grace: As the water is to the fruits and Willow trees, to preſerue in them life and greenneſſe: ſo is the water of grace a continuall torrent, preſeruing the life of grace, ſo as the leafe ſhall not fall, nor wither away. 3

Hence it is called *milke*, for ſtrength, and *wine*, for cheerfulneſſe and comfort. But how *can a ruſh grow without myre, or graſſe without water?*

Iob 8.11.

4 4. Continuall growth, and fruitfulneſſe. Vallies are moſt fruitfull, becauſe moyſture ſtands on them; Egypt, becauſe of the riuer Nilus, and trees by the water bring forth fruits in due ſeaſon, Pſal. 1.3. Examine thy ſelfe: If thou findeſt fructification of faith in the workes of faith and piety, and perſeuerance in grace in all eſtates, thy moyſture is ſound and indeficient.

Meanes of this moyſture are fiue.

Queſt. What meanes may I vſe to attaine this ſound moyſture?

Anſw. 1. Thou muſt be tranſplanted out of the dry and barren heath and wilderneſſe of this world, and become a member of the Church. For theſe waters runne from vnder the Sanctuary. The fountaine is opened to the houſe of *Iudah* & Ieruſalem; which were types of the Church. This moyſture is (as wee heard) ſometime called *milke*, feeding the babes of Chriſt that hang on the breſts of the Church: and ſometimes wine, (*Come buy wine and milke*, ſaith our Sauiour, Eſa. 55.1.) which is onely to bee had in Gods Vineyard, not in the Waſte or Forreſt of the world.

2. Thou ſhalt not want moyſture, if thou want not thirſt and deſire. The woman at the Well, (Ioh. 4.) wanted this Water, becauſe ſhee had no knowledge of it, or deſire after it. But the promiſe is, no ſooner to thirſt, than bee refreſhed and ſatisfied, Math. 5.6.

3. Thou muſt haue right to the Fountaine of li-

uing Water, which is Christ himselfe, in whom dwelleth all fulnesse, and *of his fulnesse thou must receiue grace for grace.* Members can want no life or sence, so long as the head is liuing: neither can riuers be empty, if the fountaine be not dry. He that drinks of this Water, shall neuer thirst more. Ioh. 1. 16.

4. Thou must prouide a Bucket to draw from this Fountaine. The Well is deepe: thou must therefore prouide the bucket of faith, which drawes vertue daily from Christ. The poore woman that came behind Christ (because her faith durst not looke him in the face) yet sucked from him vertue and grace sufficient for her cure.

5. Prouide a cleane vessell to put this water in, euen the vessell of a purified and regenerate heart, emptied first from all dregs and filthinesse both of flesh and spirit, and washed cleane by the *Spirit of sanctification.* Rom. 1. 4.

So much of the *inward* causes of vnfruitfulnesse in this second ground, both positiue and priuatiue. Now to the *outward.*

But in time of tentation goe away, Vers. 13.] and *when the Sunne arose, were parched. Assoone as tribulation or persecution comes because of the Word, by and by he is offended,* Math. 13. 6. 21.

Heere are two things to be considered:

1. That persecution comes because of the Word.
2. When it comes, a number of forward and zealous Professors fall quite away.

For the former. Persecution properly is a part of the Churches affliction, because of the Word: In which description wee haue it distinguished from

other afflictions and ſufferings: 1. In the kinde, 2. In the ſubiect, 3. In the cauſes. For theſe are not common troubles with other men in the World, which attend common nature, or common occaſions, as ſickneſſe, pouerty, paine, reproach, or common corrections of ſinnes: But proper and peculiar troubles, befalling only the members of the Church, either in truth, or in appearance: and that not for any other cauſe then the Word, as here our Sauiour expreſſeth; or for righteouſneſſe ſake, or for the Name of Chriſt, and well-doing: So as when either for profeſſion of the Word of God (ſuppoſe, no more) or for confeſſion and defence of it and ſuch courſes agree to it, or for the practice of it in conuerſation, and keeping conſcionably to the rules of it, a man is reproached, wronged, indures loſſe, pouerty, reſtraint &c. this is properly perſecution.

Doct. *Perſecution and Gods Word vndiuided.*

Now this perſecution is as inſeparable from the Word, and Profeſſors of it, as beames from the Sunne, or heat from the fire. Math. 16. 24. If any will be my Diſciple, let him denie himſelfe, and *take vp his Croſſe*, and follow mee. 2. Tim. 3. 12. All that will liue godly in Chriſt Ieſus, *muſt ſuffer perſecution*: where the word *all* admits no exception, no exemption. And why?

Reaſ. 1. 1. Chriſt hath fore-told it, Math. 10. 22. *Ye ſhall be hated of all men for my Names ſake*: and Ioh. 16. 33. *In the world ye ſhall haue affliction.* So alſo did his Apoſtles, 1. Theſſ. 3. 4. For verily when we were with you, *we told you before*, that we ſhould ſuffer affliction, euen as it came to paſſe, and ye know it.

2 *The croſſe inſeparable* 2. Chriſt and his croſſe are inſeparable, in reſpect of

of Gods glory. For now he is glorified, first, in his power and care, supporting, strengthening, & comforting his children, and in greatest trials giuing the greatest victories. Secondly in his wisedome, which bringeth good out of euil, and light out of darknes. Out of the eater he brings meat: As a skilfull Phisician tempers poyson, to a remedie. Out of the euill wils of men, he brings forth his owne righteous wil, and much good to his afflicted seruants; awakens security, hammers pride, exerciseth patience, &c. Thirdly, God is glorified in the graces of his seruants, which are kept on worke, and waking: who if they were euill stil, would as still bodies fill with bad humors, & grow as full of lusts, as vnsteared grounds of weedes, or standing waters of mud. They must be stirred out of the *dead Sea* of prosperity, in which commonly no grace liueth, to keepe life and motion in their faith, feare, prayer, loue, &c. A man that is fainting, the best way to fetch him, is, by pulling & wringing his parts: So doth the Lord with his children, lest their graces should faint. Fourthly, hee is glorified in his truth; for persecution drawes out confession, and publishing of his truth: as *Pauls bonds were famous* in all the iudgement Hall: and the persecution raised at *Ierusalem* against the Disciples, dispersed them and the truth by them, Act. 8.1.2.

3. This comes to passe by the inueterate hatred of Satan, & that irreconciliable malice of the world against the Word. *Saul* was quiet enough before his conuersion, and so long as he carries the Letters against the Saints: but in stead of those Letters, let him once carrie the Name of Christ, now the diuell buffets

from Christian profession.
I.
4. Reasons from Gods glory.
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Phil. 1.13.
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buffets him, and raiſeth vp tumults in euery place a-
Acts 20.23. gainſt him, and he is ſure ỹ now nothing but *afflictiō & bonds abide him euery where*; So the wicked of ỹ world euer hated God himſelfe, and whatſoeuer belongs vnto him, & moſt hateth that which hath the moſt expreſſe image of God. Chriſt himſelfe, becauſe he is the expreſſe forme of his Fathers image, can neuer be held out, but he is preſently a But or marke of contradiction. The Word of Chriſt, reſembling the nature of God, they hate, becauſe it is the ſentence of condemnatiō againſt their ſin: The Spirit of God, in his motions & graces, becauſe he conuinceth them, & reproueth them of ſin: The profeſſion and Profeſſors of the Word, becauſe it is a light held out, reproouing their darknes, and manifeſting their deeds to be euill. Godly admonitions & counſell they hate
Pro. 15.10. becauſe they are in loue with their euil: *Inſtruction is euill to him that forſakes the way.* And *they that doe euill, hate the light, and will not come vnto it, leſt their deedes ſhould be manifeſt to be euil*, Ioh. 3.19. Let him be publikely taught, or priuately admoniſhed, ſo long as he is reſolued to hold his ſin, he makes no other or better vſe of it, then to raiſe vp thence his diſtēpered paſſions againſt the truth, both in the bringers and Profeſſors. Yea, ſometime while ſuch men thinke they ſtād for Gods Religion & truth, they are moſt deſperate enemies & perſecutors of it; through ignorant zeale and blind ſuperſtion, would ſet vp that which
Gal. 1.13. pulls down truth: as *Paul* beyond meaſure waſted the Church, out of blind zeale for the traditions of the Elders: ſo doe the moſt deuout Papiſts at this day.

4 4. The ſimilitude vſed by our Sauior here, and by the

the holy Ghoſt elſe where, ſhews the ſame, cõparing affliction & perſecution to the ſcorching of the ſun: Cant. 1. 5. *The Sun hath looked vpon me*, Pſal. 121. 6. *The Sun ſhal not ſmite thee by day.* For 1. The Sun doth not more ordinarily or daily ariſe, then perſecution ordinarily awaits the word. 2. As the Sun-beames diffuſe & diſperſe themſelues into euery place: ſo the beams of this Sun of perſecution are darted in euery place where the Sun of righteouſnes ſhineth in his Word. 3. As *no man can hide himſelfe from the heat of the Sun*, Pſal. 19. 6. So no godly man can hide himſelfe from this heat, but one time or other it findes him out. 4. The Sun hath not more beames to ſcorch & dry vp the moiſture of the earth, then Satan & this wicked world haue to dry vp the moiſture of grace where it is not ſound: ſometimes by inward and ſpirituall temptation, ſomtimes by open tyranny, & hoſtilitie by forraine enemies; ſometimes by ſecret deluſions, and perſwaſions of heretiks and deceiuers; ſomtimes by falſe brethren, and domeſtike enemies, who, the more inward they be, the more are they dangerous: All theſe raiſe vp perſecutions againſt the Saints of the moſt High. And leſt weapons ſhould be wanting in this warre againſt the Godly, the world is the Diuels armorie, which by faire and foule, by promiſes and threats, loue and hatred, and a thouſand wayes elſe, aſſaults the graces of the Godly, ſo as (*if it were poſſible*) the very Elect ſhould be ſeduced. Mat. 24. 24.

Perſecution compared to the ſcorching of the Sunne in 4. things.
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Vſe. 1. This confutes plainely the error of *Bellarmine* and other Prieſts, whoſe propoſition in the markes of the Church is, *Quicunque florent proſperis ſucceſſibus, ij ſunt vera Eccleſia*, Thoſe that flouriſh & proſper

prosper in the World, they are the true Church. In the eighth of *Daniel*, ver. 13. there is a Prophecie of *Antiochus Epiphanes*, that *little horne*, who cast downe some of the Host of heauen, and the Starres of heauen, and troad them vnder his feet, and extolled himselfe against the Prince of the Host, and tooke away the daily sacrifice, and cast downe the place of his Sanctuary, and cast the truth to the ground. Then the Text addeth, *Thus shall he doe and prosper*. Loe, *Antiochus*, who is mad & furious against the Church hath prosperous successe: Doth this agree with *Bellarmine?* And by this proposition *Cain* should haue beene the true Church, not *Abel* whom he slew: and *Ismael* of whom were twelue Dukes, Gen. 25. 16. not *Isaac* whom hee scoffed and persecuted: My Lord *Esau* that hath foure hundred men at his heeles, Gen. 33. 1. and not *Iacob*, who dares not looke his Lord in the face, nor come neere him till hee had bowed seuen times. What outward prosperity had the Church in Egypt, in Babylon, in the ten Persecutions for 300. yeares together before *Constantine*? Or how stands that assertion with our Sauiours prediction, that true Christians should be *appointed as sheepe for the slaughter*? Yea, with our Sauiours condition, who was the Head of the Church, to whom the members are conformable? He was borne in an obscure place, liued despised among his owne, a man of such sorrowes as neuer was any sorrow like his; his pouerty such, as he had not water to put in his head, not a cottage to put his head in; his death painefull, shamefull, accursed. And such is ordinarily the afflicted and despised estate of his Church on earth.

Mat. 10. 16.

Vse.

Vse 2. Dreame not of a Religion pleasant to flesh, if we will be truly religious: for this is to deceiue our selues: but make account of hatred and trouble in the world, if thou meanest to keepe the Word. For the Church being seated in the world, which is the Kingdome of Satan, it cannot be other then a very Egypt or Edome to the Israel of God, where that hellish *Pharaoh* raiseth all his power to pursue vs into the red Sea of terrors, temptations, and a thousand deadly dangers on euery side, if wee indeed set forth to Canaan. Let vs therefore wisely *cast our costs, and recken our charges*, and weigh whether wee can contentedly suffer so much losse for the Word as it may cost vs. Luk. 14. 28.

Vse 3, This shews vs the true cause, why the world hates and persecutes godly men. It will be ready to tell you they are pestilent fellowes, & as seditious as *Paul* was; as great enemies to *Cesar* as Christ was, no good subiects; as factious and schismaticall as *Micah*, who will not speake as the 400. false Prophets. The wicked of the world clamor against them as euill doers: for so did they against their Head, *If he were not an euill doer, we would not haue brought him to thee.* And what are they but a packe of dissemblers, and hypocrites, and neuer a good of them all?

But what? Can the world that lieth in wickednesse, hate and prosecute wickednesse indeed? Why then doth she not hunt out open and outragious euils in any other sort of men? Or doth she not loue her louers, and reward most bountifully most prodigious euill men?

But

4. True causes of the worlds hatred of the godly.

But if we will beleeue our Lord, who was best acquainted with the worlds hatred, heetels vs here, that persecution is raised against him for the Words sake: and that is the proper cause, whatsoeuer other colourable cause be pretended: for 1. The Word hath brought them to Christ, whom they hate, and therefore his members. 2. The Word hath called them out of the world, which loues onely her owne, and hates them, Iohn 15.19. 3. The Word hath freed them from the conformitie and fashions of the world, that now they cannot run into the same excesse of riot; therefore it speakes euill of them, 1. Pet. 4.4. Contrary courses cause contrary affections. 4. The wicked *Cains* of this World see their owne workes euill, and theirs to be good, and therefore hate them, 1. Iohn 3.12.

The thing then which is hated and persecuted in good men, is goodnesse, the Name of Christ, the Word of God, soundly held out, and stucke vnto.

The thing hated in goodmen is goodnesse.

And this must be so farre from discouraging good men, whether Preachers or Professors, who are most extremely hated, as they must rather suspect themselues, that their hearts are not sound, or their courses not sincere, when all men speake well of them. Sound profession and persecution are inseparable: and Luke 6.26. *Woe to you, when all speake well of you.*

Vse 4. Not to condemne a Religion, or refuse a Doctrine, because it is persecuted and gaine said by many, and by Great ones. for this is a marke of true Religion, and the condition of the Word of Christ; Persecution (saith our text) comes *because of the Word:* So as neither is that Religion which is so

ſo plauſible to the world, to be therefore embraced; nor that which the world hates, to be refuſed: multitude being as falſe a note of the Church, as the former externall proſperity. Straite is the way that leads vnto life, and *few* there be that finde it. Therefore *looke not on the blackneſſe* of the Church, though the Sunne looke on her, Cant. 1. 5. for within ſhee is comely.

Vſe 5. To comfort thoſe that are perſecuted for the Word and well-doing. *Comforts in perſecution.*

1 First, that the cauſe is good, which the world perſecutes ſo eagerly: 1. Pet. 4. 14. If ye be railed on *for the Name of Chriſt*, bleſſed are ye; for the Spirit of glory and of God reſteth on you, and is glorified by you.

2 Secondly, behold Chriſt a partner and companion in thy ſuffering. In all thy troubles he is troubled. Hence it is called *the reproch of Chriſt*. Thou helpeſt Chriſt to beare his Croſſe, and he helpes thee. Col. 1. 24. *I fulfill the ſufferings of Chriſt*. And conformity with him in the Croſſe, brings conformity in the Crowne. If we ſuffer with him, we ſhall alſo raigne with him.

3 Thirdly, this fire of perſecution may ſeeme to burne thee vp, but ſhall not conſume thee, but onely purge and perfect thee. Euery Chriſtian reſembles the buſh, which *burned with fire, but conſumed not*, Exod. 2. 3. Nay, waite with faith and patience, and according to *Moſes* his prayer for *Ioſeph*, *The good will of him that dwelt in the buſh, ſhall come on thy head*, Deut. 33. 16.

So much of the firſt Doctrine. I proceed to the ſecond: namely, that

Doct. 2. *Many glorious profeſſors fall off in perſecution.*

When perſecution for the Word commeth, many glorious Profeſſors, who ioy in it in the time of peace,

peace, renounce and forsake it: so the Text hath it, *In the time of tentation they goe away:* and *Mathew*, *They are offended immediately:* that is, euen those Hearers, which readily attended, ioyfully receiued, willingly beleeued, and hopefully sprang vp; these now *goe away*. And whence goe they? *Answ.* 1. From their affection and loue of the Word in the heart: the root within is dried vp with this heat of the Sun 2. From their profession, and confession of mouth: their leafe also falleth. 3. From externall reformation, many of them losing their greennesse, and apparantly withering, and falling to earthlinesse or prophanenesse, and some to distaste the good way knowne. 4. From their fellowship and communion of Saints: for as they were neuer knit by faith vnto the Head, so were they neuer by loue to the members: nor are they further members of this body, than a woodden legge, which is no member but in appearance: For, *Had they been of vs*, (saith *Iohn*) *they had continued with vs*, 1. Ioh. 2 19. 5. From their faith, ioy, zeale; in a word, from all they formerly tasted sweetnesse in: they vtterly and wholly depart from their faith, comfort, &c. now blade and roote and all is gone.

They fall from fiue things.
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And why doe they thus fall off from all goodnes?

Reas. 1. *Answ.* 1. Persecution is so distastfull and contrary to nature, as where nothing is but nature, it shuns it *vitijs & modis*, by all meanes whatsoeuer. Nature will suffer nothing for Christ, or for saluation by him. And no maruell, seeing tribulation for the Gospell danteth many good Hearers, who being conuerted, and hauing attained to a sound and sa-

uing

uing faith, but hauing yet alſo fleſh as well as ſpirit, and too much loue of fleſh, eaſily ſhrink from Chriſt and profeſſion, at leaſt for a time; as *Peter* did, till Chriſt looked graciouſly backe vpon him: And who can deny, but that the reſt of the Diſciples were graced with a true faith? yet after many warnings, and much confirmation of their Lord, ſo ſoone as euer he was apprehended, before themſelues were ſought for, they all left him and fled, euery one willing to ſhift for himſelfe, and ſaue his skinne. So as perſecutiō makes ſound and vnſound fly off, but with great difference. For the ſound Chriſtian goes away as *Oneſimus, for a ſeaſon*, Philem. 15. that God his Maſter may receiue him for euer: the hypocrite in perſecution vtterly, and wholly, and for euer departs from the faith, from the comfort and Profeſſion of it One flies the field, and comes no more: the other returnes, and is more valiant. In one word, the difference is; the faith of the one is temporary, in the other not his faith is temporary, but his fayling.

ὁ φεύγων πάλιν μαχήσεται.

2. Theſe faire profeſſors in perſecution goe away, becauſe they neuer gaue the Word ſound rooting in them: and therefore as a bluſtering winde eaſily ouerturnes the tree that is but ſhallowly rooted, ſo doth the ſtorme of perſecution throw vp him that wants firmeneſſe. Or to inſiſt in our Sauiors inſtance. As we ſee the ſcorching heat of the Sunne burne vp and wither the corne that is not deepely rooted, though it come vp neuer ſo goodly in ſhew: ſo the ſunne of perſecution dries vp the greeneneſſe of theſe ſhallow and vnrooted Profeſſors. The ſame thing our Sauiour expreſſeth in a cleane contrary

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contrary Metaphore, Luk. 6.48. comparing perſecution or troubles for the Goſpell to water: when the waters riſe, and raine falls, and flouds beate on the houſe, it falls by and by, *becauſe it was not ſtrongly founded on a rocke.*

3 3. They are *offended at the Word*, (ſaith the Text) and ſo goe away: Math. 13.21. *by and by hee is offended*: Two wayes: 1. When the Word puts them to this choyce, whether they will leaue Chriſt, or their temporals; whether they will forgoe their goods, liberty, friends, and life, or forgoe Chriſt. This choyce offended the young man, who rather than hee will part with his poſſeſſions, bids Chriſt farewell. This choyce offēded the falſe apoſtles. Gal. 6.12. who would confound Law and Goſpell together, becauſe they would not ſuffer perſecution for the Croſſe of Chriſt. This choyce offended many forward Profeſſors in the daies of King Edward the ſixth, who in the dayes of Queene *Marie* were *by and by offended*, and fell off. And if times ſhould turne and this choyce ſhould offer it ſelfe vpon many forward ones, experience of former times ſheweth plaine enough, what they would doe. They that the day before, while Chriſt rides in triumph, cry *Hoſanna, Hoſanna*: the next day after, when hee is apprehended, will cry, *Crucifige, crucifige*: ſo immediately are they offended. Perſecution and affliction for the Goſpell, is like the worme that ſmote *Ionas* his flouriſhing Gourd, and that ſo ſuddenly will put but a little time betweene their freſhneſſe and fading. 2. When the Doctrine purſues them within, followes them home to their conſciences, and ſeeke to

ſet

ſet in the light their inward corruptions, preſently theſe glorious Profeſſours are *offended*, Ioh. 6. 60. When Chriſt powerfully taught the Iewes, that hee was the Bread which came from heauen, and the Fathers are of him, and themſelues muſt feed on him to eternall life: this was an *hard ſaying*: What, are they all this while out of the way to heauen, vnleſſe hee bring them in? Now they murmure, from thence goe to oppoſition, and from thence goe quite away, and refuſe to heare him longer. Euen ſo not a few, that boaſt ſometimes of their faith and loue to Religion; of their ſettlednesse and reſolution to die with Chriſt, rather than denie him; of their reuerence and good affection to his Miniſters: Let the Goſpell begin to meddle with their *Herodias*, or boſome ſin; let it call them from ſeruice of the world, and pull them from their luſts; let it be buſie with their vſury, their pride, wantonneſſe, malice; let it ſeeke to pull them from their diſordered cuſtomes, their vnlawfull pleaſures, their profane courſes; let it lay nothing but the yokes of Chriſt vpō profeſſed Chriſtians; let it diſcouer to them their inſide, and leade them to that filthy ſinke which is within, and ſtirre a little in that mud: A wonder it is to ſee how many ſuddenly fall off by degrees; Now they are angry at the Word, and hee is the greateſt enemy that tels them the truth: Now they diſtaſte the Word, then picke quarrels, then begin to ſhake it off, and at laſt openly to reſiſt it.

4. Thoſe muſt needs fall off, who neuer receiued the Word purely, for it ſelfe, but for other ſiniſter reſpects; as either of glory and praiſe, if they ſee the 4

profeſſion in credit; or for profit, ſo long as they may gather with Chriſt, and be gainers by him: they would ſtand on Mount Tabor with Chriſt, and while hee is in his glory, *Oh it is good being heere*: but are loth to goe with him to Mount Caluary. Or they receiue it onely ſo farre as may ſtand with their eaſe, delicacy, and ſlothfulneſſe, but will put themſelues to no hardneſſe at all. Now all theſe that loue themſelues better than their Religion, muſt needs faile when the ends faile, that put them on their profeſſion. He that profeſſeth for praiſe of men, when the world being inconſtant withdrawes her applauſe, he is gone: Gods Word ſhall haue no further credit with him, then it hath from men. If *Demas* for loue of profit ſhall profeſſe, the loue of this preſent world ſhall cauſe his Apoſtaſie, 2. Tim. 4. 10. If they of Aſia receiue *Paul*, onely becauſe they may with eaſe and ſafety doe it, they ſhall turne away from *Paul* when he is in priſon. And he that receiues a Religion without further ground then is the generall cuſtome of the world; (namely, to bee of that Religion, which the King and Parliament is of) let this man goe neuer ſo farre, yet hee ſhall fall off, and his fall ſhall be great.

Mat. 17 4.

Vſe 1. See hereby the nature and end of perſecution: it tries who are ſound, and puts a difference betweene ſuch, as peaceable and calme eſtate cannot diſtinguiſh. In a faire and calme day, Apples and Peares on a tree ſeeme all ſound and good; but a bluſtering ſtorme or tempeſt makes difference betweene thoſe that are ſound, and ſuch as for want of moyſture fall off: iuſt ſo it is in the ſtormes of the Church.

Church. Perſecution is like a mighty winde, which diſcerneth betweene wheat and chaffe, that before lay quiet together in the ſame floore: it ſhakes not the wheat, but blowes away the chaffe. And as the furnace conſumes the droſſe, but refines the gold; ſo doth the furnace of affliction. We are now all ſhuffled together, the hypocrite with the ſincere-hearted Chriſtian: but (to end this poynt with our Sauiours inſtance) as the heate of the Sunne and ſummer diſcouers barren, dry, & ſtony ſoyle from good ground: ſo the ſcorching beames of perſecution ſhall diſcouer barren, husky, and empty hypocrites, from good and fruitful Hearers. And thou art that indeed thou art in triall. A man in peace may perſonate and diſguiſe himſelfe, as *Ieroboams wife* going to the Prophet, & ſeeme another; but affliction for the Word will vncaſe him. *Peter* was not the man in triall hee vaunted to be when he would dye with Chriſt. And the winter-weather of affliction for the Goſpell will diſcouer, who be the Swallowes that will take their ſummer in the Church, but in the winter of it take them to their wings. 1. Kin. 14. 2.

Vſe 2. Let vs not take offence, when wee ſee forward Profeſſors offended at Chriſt, and ſhrinke in triall; but make account, that ſome ſuch muſt forſake vs. For all are not of the Church that are in the Church: Some are tyed onely by a thred of externall profeſſion, to the members, that are not vnited to the Head by the band of faith: theſe muſt fall off and *wither*. Let *Hymeneus* and *Philetus*, two great lights, fall away & loſe their ſhine in the firmament of the Church, yet *the foundation of God abideth ſure*. 2. Tim. 2. 19.

And, if we ſee ſome ſhrinke before the wetting, and in dayes of peace and protection of the Goſpell white-liuer'd, and ready to deny their profeſſion at the breath of a ſilly Damoſell: that the frowne of a Superior, a word of reproch, a feare of change ſhakes off their leafie profeſſion: let vs not maruell if many of them would deny Chriſt in triall, rather than dye with him.

Vſe 3. Let him that ſtandeth, take heede leſt hee fall. And the rather, becauſe, 1. Our nature is prone to defection, or backſliding: 2. Neuer was there more defection, either in Doctrine or manners, then at this day: 3. When we ſee others ſlide backe, we are too ſoone moued and offended. So as the beſt need continuall exhortation and admonition, to beware they fall not away from the grace of God. Elſe would not our Lord haue ſtill beaten on this poynt with his Diſciples, who for all his warning of them, when it came to the poynt, forſooke him and fled.

7. *Meanes to vphold vs in triall.*

Now the *meanes* to vphold vs in tryall from falling, are theſe:

1. Meditate much and often of ſuch Scriptures as foretell perſecution for the Name of Chriſt: and call to minde the examples of ſuch as haue valiantly endured the loſſe of temporals, and ioyfully ſuffered the ſpoyling of their goods, the forgoing of liberty and life for Chriſt, &c. Eſpecially reade diligently the whole 11. Chapter to the Hebrewes.

2. Caſt the coſts of thy profeſſion: Thinke it not enough to heare, and receiue immediatly, and reioyce, yea and beleeue, and grow: But know, thou muſt *not onely beleeue, but ſuffer for his ſake.* The ſeed

Phil. 1. 29.

that

that is immediatly receiued, muſt endure an hard and ſharpe winter, before it can come vp kindly. He that forecaſts onely the pleaſure and ioy of his Religion, and not the ſorrow, loſſes, and croſſes of it, is like the fooliſh builder, that thinks hee can finiſh a building with ſo little charge as will ſcarce ſerue to lay the foundation. *Paul* knew, and made account, that bonds and impriſonment abode him euery where: and ſo muſt thou.

3. Labour for ſoundneſſe of iudgement, and ſincerity in affection, in receiuing the Goſpell. A ſound iudgement in matters of faith, to beleeue firmely & diſtinctly the truth of Religion, muſt goe before vndanted confeſſion: 2. Cor. 4.13. *I beleeued, and therefore I ſpake*: Rom. 10.10. We muſt *beleeue with the heart vnto righteouſneſſe*, before we can *confeſſe with the mouth to ſaluation*. This is the rooting and ſtabliſhing in faith, which ſhall abide. Then for the ſecond: ſincere affection is only bleſſed with continuance; when we beſtow the chiefe affection of our heart vpon it, euen our principall loue, & our chiefe ioy and delight. For this is a cauſe why this bad ground failes; not ſo much the diſlike of Religion, as the liking of other things better: and the not receiuing of truth in the loue of it, is a cauſe why many are giuen vp to beleeue lies. 2. Theſ. 2. 10. 11.

4. Purge thy heart from the raigne of corrupt luſts. Weed out ſinfull deſires, labour in mortification and ſelfe-denyal, get further power to dye vnto ſinne, get out of the loue of the world and the things in it, reſolue againſt ſelfe-loue, that in caſe of confeſſion thy life may not be deare vnto thee: Elſe ſhall

not all thy wiſedome, or ciuility, or learning keepe thee from backſliding. For if the Apoſtles themſelues, who profeſſed they had left all to follow Chriſt, yet ſhrunke in tryall; how ſhall they ſtand, that come with hearts thruſt full of the world and earthly deſires?

5. Labour to finde full contentment in the good things of the Goſpell. Thinke it full happineſſe to enioy naked Chriſt. Eſteeme peace of conſcience aboue all worldly peace. Account the fauour of God, the ioy of the holy Ghoſt, the ſweet hope of the pleaſures of Gods right hand, and the treaſures of a better world, worth all thou canſt giue in exchange, & aboue all that may be compared with them. This will make thee (with the wiſe Merchant) ſell out thy ſelfe, and forgoe all for the Pearle, and goe away reioycing.

6. Examine thy heart, how it ſtands affected in leſſer trials, now in the peace of the Church. If it ſhrinke in ſmaller trials, I muſt not looke to truſt it in greater. If now it will not endure the threat of a Superiour, the feare of loſſe, the dread of diſ-fauour: If it now ſhrinke from good men, becauſe of their troubles and ſufferings, which are their crowne: if thou canſt ioyne with the times in diſgracing men fearing God; aſſure thy ſelfe, if greater trials come, thou ſhalt be giuen vp to greater deluſion and Apoſtaſie.

7. Becauſe to ſtand in perſecution is a worke aboue naturall ſtrength, and aſcribed to the holy Ghoſt, to *ſtabliſh* men to this triall, and *ſtrengthen them to all patience with ioyfulneſſe*, Col. 1. 10. We muſt pray

pray the Lord not to leaue vs in tentation, but preſerue vs conſtant both in peace and perſecution. Preſume not of thine owne ſtrength. None haue more boaſted of their valour at home, then they that moſt cowardly loſt the field. Remember *Peter*: and pray for the mighty power of the Spirit, to make thee of weake, ſtrong, and altogther *vnmoueable in this worke of the Lord*, 1. Cor. 15. vlt. Alwayes remembring the great danger of falling away, both in the good things loſt, and in the multitude of euils pull'd vpon thy ſelfe.

Thus much of the *ſecond* ſort of bad ground:
We come now by Gods aſſiſtance to the *third*.

Verſ. 7. *And ſome fell among thornes, and the thornes ſprang vp with it, and choked it.*

THat which our Sauiour taught his Diſciples, namely, what an hard thing it is to be ſaued, we haue euidently ſeene in the explication of the former ground: wherein we haue diſcouered a number of Hearers, who haue gone ſo farre in the way of heauen, (as moſt of our Hearers come not neere them:) to be but reprobate ground, and loſe all their labour and expectation. But yet we ſhall more cleerly diſcerne that truth, and haue more occaſion ſeriouſly to conſider of it, when we ſhall in this laſt ground, (the beſt of all the bad ones) make manifeſt, that they that ſtep before and beyond the former, ſhall yet fall ſhort of their ayme, and be ſhut out of heauen as well as they. For there was nothing good in the former, which is wanting in this: but ſome

further commendation in this, which was not in the former.

Consider heere with me three generals.

1. The kind of soyle: some of the seede fell a mong *thornes*.

2. The successe of the seed in it: 1. commendable, 2. lamentable.

3. The reasons, or the causes of failing.

Method of this part of the Text.

For the soyle, it is *thornie ground*.

For the commendable successe: 1. It goes as farre as the former: in *hearing*, vers. 14. in *receiuing*, Math. 13.20. and Mark. 4.14. and in *growing*, as our Text hath it. 2. It goes farre beyond it: for first, the ground is softer, the mould moyster, the soyle deeper, and so more hope: secondly, it springs beyond the other: the other growes, but this sprang vp, not onely to a blade, but to an eare, though not a ripe one; neither doth the stone hinder the rooting, while they are hearing; but, *after they are departed*, thornes choke it: thirdly they hold on their profession still, which the other lose; they are not driuen off by persecution, but would obey still, did it not crosse their pleasures and profits.

For the lamentable successe, it is set downe, ver. 14 *they bring forth no fruit*: that is, either no good crop, or no lasting fruit to the harueſt, or τελεσφορῆσι, bring no fruit to the end, or to maturity: for fruit they bring though not to perfection,

The causes of this failing are set downe, 1. in generall, to be *thornes*, namely inward lusts, carnall affections, and corrupt desires. 2. In speciall, of three sorts: 1. *Cares of the world*, vers. 14. and Mat. 13 22.

2. *Riches*,

2. *Riches*, verſ. 14. called *deceitfulneſſe of riches*, Math. 13.22. 3. *Voluptuous liuing*, verſ. 14. called by the other Euangeliſt, *luſts of other things*: theſe *enter and choke the Word*, Mark. 4.19.

Thus in one view you haue the ſumme and method of the Text, enlarged out of the other Euangeliſts. Now for the expoſition of the firſt, conſider, 1. Why luſts are compared to *thornes*. 2. Why theſe Hearers are compared to *thornie* ground.

Carnall luſts compared with thornes, in 5. things.

Carnall luſts are fitly compared to *thornes* in fiue reſpects: 1. There are ſome flowers, and ſome ſhew on thornes, ſmall fruits, and many pricks: So whatſoeuer appearance theſe luſts make, no good fruit riſeth of them, but many pricks and ſorrowes by them in the end. Thornes pierce the body, luſts the mind. 1

2. Thornes are euery where armed, and ready to wound and teare him that meddling with them doth not carefully fence himſelfe: So they that nouriſh the cares of the world, or addict themſelues to pleaſure, or profits, *pierce themſelues thorow with many ſorrowes*. 2. 1. Tim. 6. 10.

3. As a thorne held ſoftly prickes not, nor hurteth, but when it is held hard, and cruſht, it eaſily draweth blood: So a man may vſe this world *as not vſing it*, without danger, and hold ſoftly the profits and pleaſures of this life; but gripe them, and faſten on them, there is certaine hurt. 3. 1. Cor. 7. 30.

4. Thornes and briers are the dennes and receptacles of Serpents, and poyſonfull wormes and creatures: ſo are theſe vnmortified deſires the harbours of infinite noiſome ſinnes, which ſhall creepe as thicke into the ſoule, as the Frogs into *Pharaohs* lodgings. As Iſrael not content with Gods daily allowance, but out of a couetous 4

tous and diſtruſtfull deſire, againſt Gods Commandement, ſaued ſome of the Manna till morning, but it was all full of wormes, and ſtunke: So doe fleſhly mindes, by nouriſhing vnlawfull luſts, turne Manna
5 into wormes. 5. As thornes and briars are at laſt good for nothing but fewel for fire: ſo theſe thickets of luſts, and purſuit after the profits and pleaſures of this life, are the proper fewell of the fire of the great
Heb. 6. 8. Day, and prepare the *ground* it ſelfe, (which al worldlings are:) without timely repentance, as fewell for the fire of hell, which is vnquenchable.

Bad hearers aptly compared with thorny ground.

Theſe bad Hearers are as aptly compared to *thornie* ground. For as a thorny and weedy ſoyle chokes and kills at length ſuch ſeeds as come vp hopefully: ſo an heart ſtuffed with vnmortified affections, at length reſiſts and chokes the Seed of Gods Word, that it ſhall not proſper to the ſaluation of that Hearer in the harueſt: for
1 1. Theſe *thornes* ſupplant the Word, and vnroote it againe, as thornes, to roote
2 themſelues, vndermine the ſeede below. 2. Theſe thorny corruptions hinder the comfortable heate and ſhine of the ſunne from the heart; namely, the ſweet beames and influence of the Spirit of grace, which cannot come ſo ſweetly and freely to the hart to cheriſh the growth and worke begun: as thornes
3 hinder the Sunne from plants. 3. Thornes draw away the moyſture which ſhould preſerue the plants in their growth and greeneneſſe: Euen ſo theſe inward luſts draw the heart from meanes of moyſture of grace; they ſometimes giue a man leaue to heare, but as they preuaile and take vp the heart, there ſhall be little time allowed to remember, meditate, or apply

apply that which is heard, & as ſmall leaue to bring things into practice.

Doctr. In that our Sauiour compareth bad Hearers to *thornie ground*, we learne, that *thornes and luſts of any ſort, ſuffered to grow in the heart, doe ſoone ouergrow the Word of God, and ſuffer it not to proſper.* For as the Husband-man that ſuffers thornes and weeds to choke his ſeed comming vp, loſeth his harueſt: Euen ſo that man loſeth his part in the Goſpel, that cheriſheth luſts and diſordered deſires in his heart, together with the Goſpell. Hence the Apoſtle Iames, chap. 1. 21. telleth vs, that if we would heare the Word ſo as it may be ingrafted in vs, we muſt firſt *caſt away*, or *put off* as an old ragge, *the ſuperfluity of malicious neſſe and filthineſſe*; that is, the abundance of carnall affections, looſeneſſe of life, pride, diſdaine, wrath, contention, earthly pleaſures, vanity, euill ſpeaking of diuine doctrine, &c. and in the next verſe ſhews, that with theſe luſts men may be Hearers of the Word, but neuer doers, till they be weeded out; they will at length ouergrow it.

Luſts of any kind cheriſhed, ſpoyle the worke of the Word.

Iam. 1. 22.

See this in the examples of wicked men.

Herod let his luſt and inordinate affection to his brothers wife grow with the Word: therefore, notwithſtanding hee reuerenced *Iohn*, and did many things gladly, yet this luſt choked the Word, and it came to nothing. *Iudas* heard the Word from the mouth of Ieſus Chriſt, and by it grew to a great reformation: but ſuffering the luſt of couetouſneſſe to grow vp with it, it ſoone ouergrew the Word, and hee betrayed his Maſter. *Simon Magus* heard the Word, beleeued, walked with *Philip* as a Diſciple, no groſſe

groſſe thing appeared in him, a man would haue thought the Word wondrouſly powerfull in him: but he ſuffered the luſt of pride or couetouſneſſe to ſpring vp with the Word, and when occaſion was offered, it ouertopt the Word, and bewrayed it ſelfe, in ſeeking to buy the gifts of the holy Ghoſt with money.

See it alſo in the examples of good men. Rom. 7. 19, 20. 21. *Paul* profeſſeth of himſelfe, that he cannot doe the good he would, becauſe *euill is preſent with him*: and generally of all Beleeuers, Gal. 5. 17 the fleſh luſteth againſt the Spirit, and the Spirit againſt the fleſh, *ſo that ye cannot doe the things ye would.* 2. Chron. 16. 10. *Aſa* a good King, being reproued by *Hanani* the Seer for his vaine confidence in the King of Syria, was *wroth with him, and put him in a priſon-houſe: for* (ſaith the text) *he was in a rage with him becauſe of this thing.* And ſo was *Ionah* with the Lord himſelfe.

Reaſ. 1. *Reaſons* 1. Ill weeds (we ſay) ſpring apace: good ſeeds or herbes not halfe ſo faſt. Wee ſhall ſee a Bramble grow more in ſeuen moneths than an Oke in ſeuen yeeres. So our text: the thornes grow vp with the ſeed, but choake it by ouergrowing. 2. Our grounds are fit and prepared to produce thornes rather than bring vp the good ſeed. Our hearts are the naturall mother to luſts, but a ſtepmother to ſeedes of Grace. For there lies in our nature a ſea of euill luſts lurking: our owne originall luſt is a fountaine, and an inordinate diſpoſition to all euill. From which fountaine iſſue innumerable ſtreames of actuall luſts, which are the innumerable motions of the ſoule, contrary to euery Commaundement of God:

2

All

All which in their ſeuerall armies & bands iſſue out againſt God and his Word, as the Philiſtims ſtill warred againſt Iſrael. Now our ground being ſo apt to weeds, they will ſoone ouergrow the Word, if but a little neglected. 3. A part of the curſe on mans ſin, is, that the earth ſhould bring forth thornes and thiſtles. The earth ſhould haue brought them forth, if man had not ſinned; but they ſhould not haue bin ſo noyſome and hurtfull to man and the fruits of the earth. Euen ſo it is a part of the curſe of our ſinne, that there ſhould grow vp ſuch noyſome luſts (as thornes) in the ground of our hearts, as doe farre more hinder the growth of grace in our hearts, and choke the Seed of the Word ſowne in our ſoules, than all the weedes and thornes in the world can choke the ſeeds and fruits of the earth. Luſts are ſtill remaining in the beſt, but not now as a curſe, but only as the Canaanites, to keepe them humble. 4. The raigne of luſt cannot but thruſt downe the raigne of the Word: for firſt, that the Word may raigne, it muſt be vnderſtood; but thornes hinder the light of the Sunne from the ſeed. How can a man ſee obiects, that hath a thorne run into his eye? So one thorne is enough to darken the eye of the vnderſtanding. And therefore, 1. Pet. 2. 1. The Apoſtle wiſheth vs to lay aſide *all* euill affections, not ſome, not a little, not the waſte boughes, but the root and ſtumpe Secondly, that the Word may raigne, it muſt firſt renew: But there can be no new creature, till the old man be put off, with his luſts, Epheſ. 4. 22, 23. Till this bee, the truth of Chriſt cannot bee learned, as in Chriſt. Impoſſible it is to anſwere the heauenly Seed, or be anſwerable

3

Gen. 3. 18.

4

1.

Raigne of luſts thruſt downe the raigne of the Word, many waies.

2

answerable to the meanes of diuine regenetation, vnlesse we put away the former prauity of nature: As a man can neuer set vp a new frame, till hee haue
3. remoued the old rubbish. Thirdly, that the Word may raigne, it must be obeyed when it commands, and be expressed in the fruits of holinesse: But lusts vnsubdued oppose themselues, and hinder the motions when they should come into practice: and the Lords Plant becomes fruitfull onely on that condition, that *the father purge it*, Ioh. 15.2. How can a man walke on cheerfully in his way, that hath a thorne sticking in his foote? No lesse doe these thornes cast men backe in their way of obedience: these superfluities of lusts and inordinate desires are as dead branches, that must be lopped off before fruit can bee expected.

Vse 1. See hereby the reason, why numbers haue either growne so slowly, or not at all, after much labour of the Lords husbandmen: namely, because their hearts are as thorny ground. Some came with minds stuffed with couetous desires, some with fleshly imaginations, or filthy cogitations, others with proud conceits of their owne knowledge and wisedome, others alienated with contempt and hatred of the Word, which crosseth their lusts. Partial Hearers heare with respect of persons, or degrees. Popish Hearers neuer profit, that come with obstinacy and preiudice of our doctrine. Where these or the like lusts sway, expect no profit: No planting, no watering, can make seed prosper, where these thornes grow with it.

Obiect. One lust can doe no great harme: in other

ther things we are honeſt enough, but onely in vſurie, or gaming, or a little Oth, or Lye now and then. *Anſw.* One thiefe is enough to betray an houſe; one diuel ſuffered to enter, brings ſeuen worſe than himſelfe, and let any come with purpoſe to continue in any one ſinne, nothing ſhall moue him, nothing ſhal conuert him. One Swine ſpoyles a whole garden: One dead Fly, the whole oyntment: One hole in a ſhip, the whole veſſell.

Vſe 2. If wee deſire the Word ſhould proſper in vs: doe as the good Husbandman, who would keepe his ground in good kilter, on which his ſeed is caſt, or to be caſt. Firſt, hee will bring in the Plough to prepare it, and lay it fallow both to rot, and vnroot the weeds that would chooke the ſeed. For it is a ſhame, and part of negligence in an Husbandman, to haue his fallowes lie full of weeds. So muſt thou ſee, that thou bring into thy heart the grace of mortification, which is a generall vnrooting of theſe thornes and weeds: Good husbandry contents not it ſelfe with ſome good ſeed ſpringing vp, vnleſſe it kill the weeds: No more content thou thy ſelfe with the riſing and mouing of ſome good affections, vnleſſe thou mortifie the bad and noyſome. Ierem. 4. 4. *Plough vp the fallow ground of your hearts, and ſowe not among thornes.*

Meanes to keepe our hearts, as good ground in good kilter.

1

Secondly, the Husbandman ploughes it againe, that if any weeds peepe out, he may roote them vp: ſo carefull he is for his earthly commodity. No leſſe carefull ſhould we be, if after grace receiued luſts will be ſtill ſtirring, to root them out: Heb. 12. 15. *Take heed that no root of bitterneſſe ſpring vp, & trouble you:*

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you: according to that in Deut. 29. 18. *Let there bee no root among you, that bringeth gall and wormewood*, If there be any luſt, be it neuer ſo ſecret and hidden. as a root, or neuer ſo fixed and faſtened, as a root is, ſpare it not; nip it not off, but plucke it vp by the roots: be not content to bridle luſts, but kill them: ſatisfie not thy ſelfe with an abſence of fleſhly operation, as if it were ſanctification, but onely with a ſlaying of it: for if there be a liuing root within, it will ſhew it ſelfe when the ſeed ſprings, and ſoone ouertake it too.

3 Thirdly, if after all this there be any weeds growing vp with the ſeed, the Husbandman will bring in his weeding hooke into the field; hee will not ſee a weed or thorne peepe, but he will weed it out: 1. Becauſe he would haue his corne grow alone. Wouldeſt thou haue the Word to thriue in thy ſoule? Let it grow alone. How ſpeedily ſhould a man riſe towards heauen, if the Word had the onely roome in his heart! But 2. Becauſe that is impoſſible, either in the earth, or our hearts, he will bee ſure by his hooke to ſet the ſeed aboue the weeds: labour thou alſo to ſet the Word aboue thy luſts, and contrary motions.

5. Meanes to ſet the ſeed of the Word, aboue the weeds of

Queſt. How ſhall I doe that?

Anſw. 1. By daily exerciſe in the Word, reading and meditating: this diſcouers the weeds & thornes
1 2. By daily prayer, and confeſſion of knowne ſinnes: this is a getting of the weeding hooke into our
2 hands. 3. By Chriſtian humility, and faſting: this
3 is the cutting off of luſts, by which they daily wither and dry away: this crucifies the affections and luſts.

4 By

4. By auoiding occaſions of ſinne, and ſinners: eſpecially watching narrowly our owne inclinations. 4

5. Keepe vnder the luſts of the fleſh by the luſts of the Spirit, Gal. 5. 17. *The Spirit luſteth againſt the fleſh*, that is, both in curbing and reſtraining euill motions, and ingendring good cogitations, motions, and deſires, agreeable to the will of God. Rom. 13. vlt. By *putting on the Lord Ieſus*, repreſſe the luſts of the fleſh. Prou. 12. 5. A godly man is ſaid to haue *right thoughts*: and chap. 11. 23. *His deſires are onely good*, not that he is without euill deſires ſometime, but he reſiſts and fights againſt them, and God imputes not that which he hates and repents of. 5

We ſee the ſoyle: Now let vs ſee the hopefull ſucceſſe of the ſeede in it,

* *The thornes grow with it.*]

Though there be a further growth of the ſeed in this ground then in the former, yet at length it is as fruitleſſe. 1. Here are ſoft and tender hearts brought to the Word, better prepared for the ſeed than the former, 2. Here is a deeper rooting: a further meaſure of vnderſtanding, a more vehement carriage of of the affection vnto it, in motions of ioy, loue, & delight, & a more ſettled purpoſe to follow the Word. 3. Here is a further ſhew of fruits: a ſtanding in a glorious profeſſion, an hopefull ſprouting and ſpringing in the fruits of good workes, and a longer hope thereby than before. Yet theſe ſo ſoftned, ſo rooted, ſo farre growne aboue many zealous Profeſſors, are ranged in the ranke of bad and fruitleſſe Hearers: for, as it is verſ. 14. *Afterward they are choaked.*

A good Hearer heareth for afterward.

Doctr. The fruitfull and commendable Hearer is he that heareth *for afterward*, Esa. 42. 23. A bad Hearer can heare well for the present, but afterward all is lost. Prou. 4 18: The way of the righteous shineth as light, that shineth *more and more* vntill perfect day. They adde vnto their knowledge as men doe to their stocke, and saue what they get, and so grow abundantly rich in grace; whereas he that spends as fast as he gets, and onely maintaines the present with his gettings, must dye a begger.

Many are the exhortations to *lay fast hold on the Word*, and to *lay it vp safe in the midst of the heart*, and to *keepe it as a mans life*, Prou 4.4. As a man that hath a Iewell, will be carefull to locke it vp in the safest chest he hath. 1. Tim, 3.9. *Keepe the mysterie of faith.* Reu. 3. 11. *Hold that thou hast*, hold that thou *heareſt*.

As many are the dehortations, that we *negligently lose not the Word*, Heb. 2. 1. *We ought diligently to giue heed to the things we haue heard, lest at any time we let them slip*: a Metaphore taken from riuen vessels, that let all the liquor run out. But here, the more precious the liquor is, the more must be the care of the vessels soundnesse. 2. Pet. 2. 21. *Better not to haue knowne the way of truth, then after the knowledge to depart from the holy Commandement.*

Many are the commendations of them that were Hearers for after-times: as of *Dauid*, Psalm. 119. 11. *I haue hid thy Word in my heart:* and of *Mary*, who *pondered Christs sayings*, and *hid them in her heart*, Luk. 2. 51. And as many are the dispraises of such leaking vessels, who like the women, 2. Tim. 3. 7. *are alwaies*

waies learning, yet neuer come to knowledge: and thoſe Iewes, Heb. 5.12. who *for the time might haue bin teachers, yet needed to be catechized in the very Principles.*

Reaſon 1. From the nature of the Word, which is in it ſelfe a perpetuall truth, an *Euerlaſting Goſpell*; Heauen and Earth are moſt ſtable, and firmely founded by God; but not ſo ſtable as the leaſt iot of Gods Word, which ſhall not fayle or fall to the ground for euer. And to vs it is a certaine rule, a conſtant law, and binder, not for the preſent only, but for all time future, yea and for all eternity. Reu. 14.6.

2. This is a mayne difference betweene a godly man, and an hypocrite. Many things may affect an euill man for the preſent hearing of the Word, Sometime he may heare a noueltie with great affection, but as children delight in a new toy for an houre, but preſently contemne and loſe it. Sometimes the power of the Word makes an hypocrite tremble, as *Felix*, and grow to ſome promiſe with himſelfe, and perhaps to ſome purpoſe and reſolutiō of amendment: So Iſrael hearing the Lord ſpeake in ſo terrible a voyce, promiſe faire, *All that the Lord our God ſaith by thee, (if he will no more ſpeake by himſelfe) we will heare it and doe it.* But the Lord ſaw there was *no ſuch heart in them*, Deut. 5.27,29. Sometime ſome affliction prepares them to heare, and now while the iron is in the fire, and the hammer vpon it, it may be wrought to ſome faſhion till it be cold againe: ſo *Pharaoh* ſometime will confeſſe his ſinne, and acknowledge Gods righteouſneſſe and begge Prayers of *Moſes*; but onely ſo long as the plague is vpon him. Sometime ſome naturall motion, or ſome

ſpirituall motion may ſtirre them, and for a flaſh they are earneſtly reſolued for Heauen: ſo the yong man comes haſtily, and heares gladly, but not purpoſing to doe all that is required, goes away heauily.

The hypocrite in all theſe motions is like *Ephraim*, whoſe goodneſſe was *as the morning dew*, ſuddenly dried vp, Hoſ. 6.4. The Word comes into a bottomleſſe heart, wherein is a bottomleſſe gulfe of guile and deceit, and all is loſt at length. But the godly man, by the Words dwelling plentifully in his heart, attaines the commendation pronounced vpon the Church of Thyatira, Reuel. 2.19. I know thy works, thy faith, &c. that they be *more at laſt than at firſt*. He hath on him a marke of one that is planted by the Lord in the Houſe of the Lord; he is *more fruitfull in his age, more fat and freſh* dayly, and exceeds his former times in feracity, and fruitfulneſſe in good works and graces. Pſal. 92.14.

In a word, whereas all other things are common to all, the Heauens, the Earth, the Creatures, yea, the Miniſtery of the Word, Sacraments, Prayer, and many common graces wrought by them; this alone is the ſpeciall right of Beleeuers, incommunicable with hypocrites, to haue the Word of God euerlaſtingly fixed in their hearts: Eſa. 8.16. *Seale vp the Law among my Diſciples*: now a ſeale is a meanes of ſecrecy from them whom the matter concernes not, and of aſſurance to them whom the buſineſſe concernes.

This is the ſecond reaſon.

3. The beſt of Gods Word is after the hearing.

Our

Our Parable compares hearing of the Word to ſowing: now the beſt of ſowing is long after, in the reaping. Elſewhere it is compared to food: and the beſt of eating is after eating, in the nouriſhment and ſtrength. For let men eate and drinke with great appetite, good taſte, and much pleaſure; yet if after the eating, bad humours in the ſtomacke ſuffer it not to ſtay, or not to digeſt if it doe ſtay, it doth much hurt in ſtead of nouriſhing. So in the ſtate of the Soule, where many wicked humors reſiſt the worke of the Word heard.

Gods Word is beſt after the hearing for fiue reaſons.

But to ſhew in ſpeciall, that the Word is beſt after the hearing, conſider, 1. That it frameth a man to the life of faith, and vpholdeth that life. It is a means to make a man good, and continue his goodneſſe. Becauſe it both ſtoreth a man with graces, and preſerues him from vngracious courſes, through all his life; which thoſe that make no vſe of the Word beyond the hearing, are wrapped in. Prou. 2. 10. When wiſedome enters into thy heart, then ſhall counſell *preſerue thee*, and vnderſtanding ſhall *keepe thee*, that is, both in the good way, and from the euill way: ſo Pſalm. 119. 11. I haue hid thy Word in my heart, that I might *not ſinne againſt thee*. 2. The Word kept in the heart, makes a man a notable patterne of piety to others, and a fruitfull Chriſtian, vpholding him in a readineſſe to euery good word and worke. If the heart keepe knowledge, the mouth will *ſpeake of wiſdome*, Pſalm. 49. 3. He is fit and ready to counſell, exhort, rebuke, and comfort others. For the Word of God, which is able to make *the man of God* ready and abſolute to euery good worke, is much more

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2. Tim. 3. 17.

more able to fitte priuate Chriſtians thereunto.
3 3. Our greateſt buſineſſe is behinde, to which the Word kept in the ſoule can onely fit vs; as namely, to fitte our accounts, to ſtore our lamps with oyle, to hold on our repentance, and finiſh the good
4 worke begunne, with perſeuerance. 4. Our greateſt ſufferings and tryals are behinde: dayes of ſickneſſe, the day of temptation, the day of death, wherein Sathan will bee moſt furious and raging, and the day of Iudgement. Now as *Dauid* ſaid of himſelfe, If thy Word had not been my comfort, I had periſhed in my trouble: ſo if the Word bee not thy ſword in the day of temptation, if it be not thy health in ſickneſſe, thy life in death, if it pleade not for thee in iudgement, thou art euerlaſtingly loſt, becauſe thou haſt wilfully loſt thy part and portion of that
5 bleſſed Word. 5. Our marke is ſtill before vs, euen that euerlaſting happineſſe, and great ſaluation, which the Word of God (faithfully retained in the heart) not onely reuealeth, but putteth vs in poſſeſſion of. Thus as the pillar of the cloud and of the fire neuer left Iſrael, till they came into Canaan: no more doth the Word of God ceaſe to be our conſtant direction, for our motion or ſtation, till it hath ſet vs into that heauenly Canaan; no nor then, it being a ſurer pillar than that of the cloude; for as the Prophet ſaith, *O Lord, thy Word endureth for euer in Heauen*, Pſalm. 119.89. that is, although neuer ſo many things in earth ſeeme to cloude and croſſe the gracious promiſes, that thou haſt made to thy children, yet in Heauen ſhall they taſte the ſweetneſſe of thy Word, more than euer they did in earth; when they

ſhall

ſhall enioy all the fruits of that eternall loue and decree, which they beleeued in this world. Beſides that the ſame Word of God, which now the Saints lay vp in their hearts, is the Law and Charter of heauen, by which being fully conformed to the obedience of it, wee ſhall walke eternally before God in the perfection of that obedience, which is heere begun. And thus it is our eternall direction in heauen alſo.

Vſe. 1. To reproue many Hearers, who are affected in the act and time of hearing, or while the Doctrine is deliuering, but preſently loſe the matter, the motion, affection, and all. Some come as our Sauiours Hearers, Math. 22. 22. *When they heard, they maruelled, and left him, and went their way*, we heare no more of them. Many heare deſirouſly, as with open and erect eares; but both being open, it goes in at one, and out at the other; it ſtayes not for after-vſe, but a little preſent admiration, as in thoſe Hearers of our Sauiour.

Foure ſorts of hearers hereby reproued.

1

Others heare, and the Word ſmites them, workes a little on their conſcience, wounds them, and tels them as *Nathan* did *Dauid*, *Thou art the man.* Now were a fit ſeaſon to worke with God: but they goe away, other diſtractions meet them at home, the motion dies, and they are as men ſea-ſicke, while the Word tumbles them, and makes their conſciences wamble within them, but are all well again, ſo ſoone as euer they come to land.

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2. Sam. 12. 7.

Others heare with ſoft hearts, and the Word comming home, they beginne to melt, can reſolue into teares, ſo mellow ſeemes the ground; they ſee their vnwor-

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vnworthineſſe of the promiſes, and how lyable they be to all the threatnings, which they conceiue their owne portion. But as the metals are onely ſoft and pliable while they are in the fire; ſo theſe in the hearing, but ſhortly after loſe all the efficacy of the Word, and become hardened as before.

4 Others, ſtirred vp by the power of the Word, to ſome good duty formerly neglected, now grow to ſome reſolution, that no Lion in the way ſhall hinder them, and purpoſe (a man would thinke, and themſelues doe ſo,) vnfainedly a great change in themſelues; but ſhortly after proue like the ſonne in the parable; Math. 21.30. whom his father commanding to go work in the Vineyard, he promiſed, (and likely he purpoſed) he would, but ſome other motion preuailing, *went not*. So we haue many hearers many times in good moods; but corruption of nature not ſubdued, nor maſtred, (which is not alwaies ſtirring alike) watcheth the fitteſt time to reſiſt the Word: ſo as preſent purpoſes are ſeldome or neuer followed to practice and future performances.

4. Motiues to lay vp the Word for after-vſe.

Vſe 2. Looke well to thy hearing for after-times, that with knowledge thou mayeſt ioyne obedience, and by the Word, grow in grace, as thou doeſt in dayes. Content not thy ſelfe to heare with a ſoft heart, or with a ioyfull heart, if it be hollow, and rimie to let it ſlip. Conſider for motiues hereunto:

1 1. That as God hath made our blood a carryer and conueyer of life thorow all the body: ſo his Word to carry ſpirit and life thorow all the ſoule. And leſſe dangerous it is to breake a veine, to let out all the blood and life of the body, than to admit a cliſt in

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our ſoules, that the doctrine of life and ſaluation ſhould run out. 2. The world caſts nothing vpon him that is a waſter and ſpend-thrift; nor can he be ruler of much, that is not a faithfull keeper and ſauer of little. If thou ſaueſt not that thou heareſt, nor layeſt it vp, thou ſhalt neuer bee a rich man in knowledge, faith, comfort, or experience. 3. Nature teacheth to ſaue ſomewhat againſt a rainy day. Conſider what dayes thou haſt to paſſe: if proſperous; if aduerſe; if ſicke; if ſound; if tentations on the right or left hand; if life or death; if whatſoeuer; thou art naked without the Word, without ſtrength, counſell, comfort. 4. A godly man will be a Chriſtian at home, as well as at Church, and (as *Dauid*) *walke vprightly in the midſt of his houſe*, Pſa. 110. 2.

Meanes to heare for afterward.

1. Be abundantly couetous, to lay vp good ſtore for thy ſelfe againſt time to come. Enlarge thy affections inſatiably, to gather all thou mayeſt. This is a gracious and commendable couetouſneſſe. 2. Eſteeme it aboue all keeping, *more worth than much fine gold*, Pſalm. 119. 127. Account it thine *heritage*, and *the ioy of thy heart*, verſ. 111. 3. Let it be in thy heart firſt, treaſure it there: A man reſerues his barne for his crop of wheat, or other corne: Wilt thou fill thy barne and garner with chaffe and ſtubble? or wilt thou, in ſtead of gold or pearles, peſter thy beſt cofer with droſſe and pibbles, which are heauy and cumberſome, but of no price or value? 4. *Bind it on thy fingers*, Prou. 7. 3. as a Ring that is euer in ſight. Practice is the beſt keeper of the Word.

4. *Meanes of this duty.*
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The thornes ſprang vp and choked it.]

Now

Now wee are to intreat of the failing of the ſeed in this ground: wherein, becauſe there is but little difference from the withering we ſpake of in the former grounds, but that it proceedeth from other cauſes; wee will therefore inquire into thoſe cauſes, as they are particularly and in order ſet downe in the 14. verſe: Cares, Riches, Pleaſures. Theſe are deſcribed as the ſpeciall thornes, which choke the ſeed of the Word.

Doct. Abuſe of lawfull things damnable, as wel as the purſuit of vnlawfull.

Whence note in generall, what it is that lets vs frō heauen, not only the purſuit of vnlawfull things, but the abuſe of lawfull. It is not whoredome, adultery, theft, murther, Sabbath-breaking, and the like, that heere are ſaid to choke the ſeed, and hinder our harueſt; but the abuſe of lawfull profits, pleaſures, cares, and deſires. Math. 24. 38. As in the dayes of *Noah*, they did *eate, and drinke, and marry, and giue in marriage*, vntill the day that *Noah* entred into the Arke, &c. What? was it a ſinne to eate, to drinke, to marry? were theſe the things for which they were deſtroyed? No, but the abuſe of theſe things: they were ſo wholly in theſe, as they ſecurely caſt off all admonitions, and all prediction of iudgements: theſe became thornes, and choked all counſell, and all the preaching of *Noah*; and ſo their deſtruction was ſudden, not becauſe it was not foretolde, but it was not beleeued or regarded.

Luke 14. 16. What was more lawfull than to buy a Farme, and a yoke of Oxen, or to marry a Wife? But yet, *theſe ſhall neuer taſte of the Supper:* not becauſe they did theſe things, but becauſe they were ſo inordinate and intent on them, that they refuſed the call

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to the Kings Supper. And theſe three ſorts of inuited gheſts, refuſing the Kings gracious inuitation, do notably reſemble & expreſſe theſe three ſorts of thorns choking the Word: the Farme noteth riches; Oxen, the cares of life; and the Wife voluptuous liuing: All which, or any of them, hinder men from the heauenly banquet. So 1. Cor 10.7. *The people ſate downe to eate and drinke, and roſe vp to play.* *Note.*

Reaſon 1. Sinnes in lawfull things are both more ordinary, and leſſe ſenſible, both for the auoyding and preuenting, as alſo for the recouery and repentance from them. What a number of naturall and indifferent actions doth euery man goe ouer euery day, into which creepe a number of ſinnes, becauſe men take themſelues free to doe as they liſt in them, and onely content themſelues in their liberty vnto the thing, vnwilling to heare of any of Gods reſtraints or impoſitions in the manner or fruition of that liberty!

Inſtances of moſt lawfull things vnlawfully abuſed, 7.

This poynt is very vſefull, and therefore wee will giue ſome inſtances, to ſhew, how men doe infinitly abuſe their lawfull liberties, with the great hazard of their ſoules.

1. Eating and drinking.

1. In eating and drinking, which is not only lawfull, but neceſſary. Yet here Chriſtians offend exceedingly, many wayes: 1. When they *eate not their owne bread*, 2. Theſ. 3. 12. 2. When they *eate without feare*, Iude 12. not before the Lord. 3. When they corrupt themſelues in the creatures, loſing ſobriety, modeſty, chaſtity, health and reaſon, as the drunkard drownes his ſoule, ſenſes, body and all. 4. When they neuer taſte the ſweetneſſe of God in the creatures,

tures, more than beasts: nor *sanctifie* themselues after feasting, as *Iob* his sonnes. 5. When they waste the creatures, *not remembring the afflictions of Ioseph*, Amos 6.7.

Iob 1.5.

2. *Apparell.*

2. What is more necessarie than apparell, decently to couer nakednesse, to fence the body from iniury of weather, and to put vs in minde of sinne? But what a number of sinnes doe men and women put on with their apparell? 1. For the matter, which is not skinnes, as *Adams*, but stately, and costly? 2. For the manner, while they take liberty to disguise themselues in *strange attire*, and monstrous fashions, shewing no other hidden man of the heart, but lightnesse, vanity, wantonnesse, and slauishnesse to euery new-fangled fashion; for which, the Lord threatned to *visit the Kings children*, Zeph. 1.8? 3. For the measure, while they passe all bounds of sobriety, and waste more on their backes most prodigally, than would clothe a number of the poore seruants of Iesus Christ? And all out of this conceit, that they may weare what they list, and how they list; not considering, that the Lord hath tyed them as straitly to the rules of piety, sobriety, and charity, in the wearing, as to the necessity of wearing it selfe; besides the waste of time, and thoughts, &c. which should be better occupied?

3. *Recreation.*

3. What is more lawfull, yea more necessary than recreation? But, how doe men, out of the lawfull liberty that God hath allowed them, breake out most vnlawfully, and most vnsensibly! 1. In respect of the matter, when with *the foole*, (Prou. 26.18.) they *make a pastime of sinne:* as of Dice, condemned by the

the Lawes of the Land, and Cards, and laſciuious Dancing, Playes, Enterludes, and all merriments, wherein is no *praiſe, vertue, or good report.* 2. In reſpect of the manner; when they turne their vocation into a recreation; when they powre out their hearts vnto pleaſure, as louers of pleaſure more than of God; when they waſte their time, and ingroſſe it for ſports, to the hinderance of better duties, in the publike and priuate calling; when the publike or priuate duties of Gods holy Sabbaths are interrupted or omitted; when, to the diſhonour of God, his ſacred Name by Othes and curſings is blaſphemed, or his holy Word ieſted vpon, or his faithfull ſeruants, the Preachers and Profeſſors of Religion, are reuiled & reproched, by Playes, ſongs, or ſcornes: Laſtly, when other men are hurt by ſports & games; as by winning their money to their impouerishment and hinderance; or a mans owne eſtate, as *Salomon* ſaith, *He that loueth paſtime, ſhall be a poore man*, both in grace and goods. Yet what Gameſter of a thouſand ſees himſelfe tumbling in theſe ſinnes? Or where is one of a thouſand, that will be reclaimed from them?

Phil. 4. 8. *Sports become vnlawfull, being immoderate, vnſeaſonable, profane, vncharitable.*

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4. What is more lawfull and neceſſary than Marriage, for the comfort of man, for the continuance of the world, and the Church, by an holy ſeed? But how many make vp a great heape of ſinne, by the abuſe of this holy Ordinance! Some conceit they may marry where they liſt, the ſonnes of God to the daughters of men; not remembring the Apoſtles Canon, *alwayes in the Lord:* but ioyne with Infidels, and enemies to Religion: as *Salomon*, to the turning away

4. *Marriage.*

1. Cor. 7. 39.

away of his heart from the Lord. Others vſe it rather to ſtirre vp naturall corruptions than to beate them downe. Some, rather to helpe one another to hell, than to heauen, or in earth; while the Husband loſeth his authority by vnthriftineſſe, bitterneſſe, or lightneſſe; and the Wife ſhakes off his authority by ſullenneſſe and contempt, both of his perſon and commandements. Others ſinne againſt it more directly: as when the Husband leaues the Wife of his youth, to imbrace the boſome of a ſtranger; or the Wife forſakes the guide of her youth, and loues a ſtranger better. Thus was the ſinne of *Dauid* heightened, that hauing wiues of his owne, he muſt needs haue *Vriahs* alſo, 2. Sam. 12. For this is to ſin againſt the remedie.

5. The calling.

5. How lawfull is it, and neceſſary, to imploy a mans ſelfe in his calling? But (beſides that, many liue in vnlawfull callings, or in none:) where is the man that ſanctifies the particular paſſages of it by the Word and prayer? Where is he that retaines an heauenly minde in following his earthly buſineſſe? How many ſticke not to gather Manna on the Sabbath day, which ſhall rot betweene their teeth? How many all the weeke long gather goods, and driue their Trades with as many Othes, lyes, and glozings almoſt as words? How many turne their Trades into Crafts, getting as much by craft, deceit and iniuſtice, as by faire and lawfull following of their calling? Where is the man that chokes not his generall calling with his ſpeciall, and incrocheth all the time of the weeke, that ſcarce any can be allotted to the ſeruice of God, either in Gods Houſe or his owne

owne? How is it, that men thruſt themſelues as buſi-bodies into other mens matters, and faile in their owne?

6. What is more lawfull or neceſſary, than to prouide for a mans owne? Is not he that prouideth not for his houſehold, worſe than an Infidell, 1. Tim. 5. 8? But hence how doe numbers confound Chriſtian and craking care, not ſeeking firſt the Kingdome of God for themſelues and theirs, but becomming Drudges to the world, and to their children, prouiding no otherwiſe for them, than the beaſts for their young ones, preſent food and harbour; forgetting the words of the Apoſtle, Epheſ. 6. 4. *Bring them vp in the nurture and inſtruction of the Lord?* As if a Chriſtian, who takes care of the body and baſer part of ſuch as belong to him, can forget or neglect the ſoule, which is the farre more noble part of man. Or as if he which performes it to his family, (which the very Law of Nature calls for at his hands) ſhould vtterly forget that, which Gods Word euery where chargeth him withall. *6. Care of family.* ἐν παιδείᾳ καὶ νουθεσίᾳ κυρίου.

7. What is more ſweet and neceſſary vpon earth than company and ſociety with men? whence the Philoſopher calls man *A ſociable creature*, as the beaſts be not. But how many miſchiefes creepe into the life, and ſinnes into the ſoule, by the abuſe euen of lawfull ſociety! as when men chuſe or fall into ſwearing, drinking, or idle company: when they runne promiſcuouſly into all companies, and fall to ſuch exerciſes as they finde: as *Peter* in *Caiaphas* his Hall, when he ſhould haue bin better employed: or when they frequent ſocieties where God and Chriſt *7. Society.* ζῶον πολιτικον.

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is not, but Satan and his Agents, and a whole troupe of tentations. And what hurt comes by mens communication, which naturally is profane, vnſauory, vncharitable? Beſides, euen good men in bad companies acquit not Gods glory, nor themſelues, as they ought; and in good company, either doe not, or receiue not the good they ſhould.

This is the firſt reaſon.

2. In things lawfull, men are moſt ſecure, and thinke themſelues ſafeſt: and there Satan is moſt, where he is leaſt ſuſpected. As the Serpent lyeth in the greeneſt graſſe: ſo Satan lyeth in ambuſh againſt vs in our moſt lawfull liberties. As he laid his traine againſt our Sauiour Chriſt himſelfe in the matter of meate and drinke, when he was hungry: ſo alſo againſt vs, chiefly in things, wherein God hath giuen vs allowance. Wherein was it that Satan ouercame *Lot?* was it firſt Inceſt with his two daughters? No, that was hainous, but firſt hee foyled him in that which was lawfull: he firſt abuſed himſelfe in wine, and then his daughters in Inceſt.

3. Whereas our nature ſpider-like, turnes our beſt and ſweeteſt things to poyſon, Satan to our corruption adds his waight, putting vs forward to abuſe good things, and lawfull; becauſe this both hinders God of his glory in the meanes of our good, and our ſelues in the end for which God alloweth them. God hath giuen vs all our lawfull liberties, as helpes to heauen: we vſe them as hinderances. His grace puts them into our hands as ſtaues, to ſupport vs in our way and wearineſſe: we, by the abuſe, make them burthens and clogs to caſt vs backe. He allowes vs them

them as ſpurres, to prouoke vs to cheerfulnes in his ſeruice: we peruert them, and they become as thorns to choke vs, and hinder vs in his ſeruice.

Well knowes Satan, that the beſt things abuſed, become euill to him that ſo vſeth them. Chriſt himſelfe ſhall be *a Rocke of offence.* The Word, if it kill not vices, it killeth ſoules. And the Sacraments are rank poyſon to the vnworthy receiuer. He cares not how many gifts of nature, no nor of grace a man hath, ſo as out of them ariſe pride, ambition, enuy, &c. which are as a Canker conſuming them. And much leſſe cares he how many gifts of fortune, (as they cal them) that is, wealth and honor, a man hath, ſo as they make them ſwell with diſdaine, or vainly confident in his wealth, or ſecure in his courſe, or licentious in the bold committing of ſin. Let wealth flow in, as waters from a full fountaine, ſo they drowne the ſoule in perdition. Thus Gods glory is impaired, which he expects for his goodneſſe, and mans ſinne inlarged, which hath made himſelfe ſo miſerable by ſo great mercy. 1. Pet. 2. 8.

Vſe 1. To let many a man ſee his ſinne and errour, who neuer ſuſpects hurt and danger in ſuch lawfull things, as riches, and pleaſures, and cares of the world: They wonder they ſhould bee thornes, who neuer felt the pricking, but haue taſted much ſweetneſſe in them, and in nothing more. But our Sauiour well knew the nature of them, through the malice and infirmity of men abuſing them. He well ſaw, that no thornes doe ſo choke the ſeed, as theſe the Word: and that many, who found ſuch ſweetneſſe in them, haue falne ſhort of ſaluation by them.

If thou haddeſt neuer eaten forbidden fruit, nor ſed vpon ſtolne bread, the abuſe of lawfull and allowed profits and pleaſures, will keepe thee out of heauen. The Farme lawfully gotten, but vnlawfully affected, may make thee neuer to taſte of the Supper: And the hauing and inioying the wife thou haſt married, may make thee ſay flatly, *I cannot come.* Thinkeſt thou the diuell hath no baits but in his helliſh tentations? Yes, his baits lie euery where. If thou beeſt a rich man, hee hath deceitfulneſſe of riches: If a poore man, he hath the cares of this life: If any other thing affect thee, hee hath luſts of other things, to make thee fall ſhort of ſaluation. Say not with thy ſelfe, I am no adulterer, no murtherer, no theefe, and therefore am in a good way to ſaluation; vnleſſe alſo thou haſt watched Satan, and carryed thy ſelfe cleere and faire in thy calling, in thy wealth, marriage, recreation, company, meate, drinke, and apparell. Neither ſay, I thanke God, I am no Recuſant, I come to Church, I heare good Sermons, and if any could tell me a better way to heauen, I would ſurely take it: But bewaile thy abuſe of lawfull liberties. Here were many that heard Chriſt himſelfe, and yet were damned for nouriſhing at the ſame time theſe thornes that choked all. Neither ſay, I am a Profeſſor of the Goſpell, and am zealous againſt ſinne euery where, and loue them that feare God: For when Profeſſors reuolt to the world, and giue themſelues to an vniuſtifiable liberty, in following the profits and pleaſures of this life, they ſhall ſee grace thriue as corne among thornes; which as they eate the ſeede, ſo our hearts and liues are eaten vp with

Luk. 14. 20.

with the cares and delights of this life.

Vſe 2. If ſuch lawfull things as theſe proue ſharp and piercing thornes, what ſharpneſſe muſt we imagine in vnlawfull? What an euill thing and bitter is it, to venture vpon ſinne expreſſely prohibited, to reach out the hand for bread of deceit, to drinke in with greedineſſe ſtolne waters, and with delight to feede vpon forbidden fruit? What is this but to walke vpon ſnares and thornes, which will ſting the conſcience, and wound the ſoule to certaine and ſpeedy death? Luke 17.28. *As in the dayes of Lot they ate and dranke, bought and ſold, planted and built, &c.* Heere one askes, why our Sauiour makes no mention, nor chargeth the Sodomites with thoſe far greater ſinnes, of which we reade in the ſtory, Gen. 19. as the contempt of the Word, their violence againſt *Lot*, their horrible and crying ſinne of Sodomie; but onely thoſe which ſeeme light, or no ſins in compariſon. And the anſwer is; that wee might conceiue what a fearfull plague belonged to ſuch fearefull enormious courſes, when as euen lawfull things, and ſuch as without which life cannot bee maintained, immoderately vſed, were puniſhed with fire and brimſtone.

Thinke it too much to offend in thy lawfull liberties, although thou venture not vpon vnlawfull. For if he that offends in the former, cannot but breake thorow a thorne hedge, not without pricking and tearing himſelfe: How much more ſhall hee wound himſelfe, that dares venture ouer that ſharpe hedge of curſes, wherewith God hath bounded & hedged his Law! Oh that bold ſinners, ſhameleſſe harlots,

deboſht drunkards, blaſphemous ſwearers, and profane Sabbath breakers, would thinke on this!

Vſe 3. Learne wee to moderate our lawfull and naturall deſires; as wherein ſo many ſnares doe lye: Deſire no outward fauours, without inward grace to vſe them; without which, Gods mercy proues but thy iudgement. And for thy better direction in the right vſe of lawfull things, take theſe Rules.

5. Rules of moderation in naturall and lawfull deſires.

1 1. Conſider, that lawfull liberty vſed to the full, is exceeding dangerous, and reſtraint is neceſſary. He that will take all the liberty he may, will ſometimes take that he may not. Hence it was, that the Iewes in puniſhing malefactors, were wont to giue but 39. Deut. 25.3. blowes, whereas *they might giue forty:* 2. Cor. 11.24. *Of the Iewes fiue times receiued I forty ſtripes ſaue one.* Let this bee thy care alſo, to cut thy ſelfe ſomewhat ſhort, euen in that which is lawfull: for, the more fleſh is pampered, the more is the ſpirit weakened and foyled.

2 2. Conſider the Author of all thy liberties: that while thou haſt the ſweetnes and comfort of them, hee may haue the glory of them; *of whom, and by whom, and for whom are all things, by Ieſus Chriſt,* Rom. 11. vlt.

3 3. With the vſe of naturall things, labour to ioyne a ſpirituall vſe; and ſo while we cheriſh our bodies with them, we ſhall alſo refreſh our ſoules. As for example: In the vſe of meate and drinke, ſtirre wee vp our ſelues to labour for the bread and water of life In putting on our clothes, labour to put on Chriſt as a garment. In marriage, ſee thou meditate much and often on that ſweet contract betweene Chriſt and the

the ſoule, and ſo in the reſt. This one calls an holy Alchemy, to draw gold out of lead, heauen out of earth, grace out of nature.

4. Conſider, that the right vſe of peace and plenty, is, to grow vp in the feare of God, in peace of conſcience, and the comforts of the holy Ghoſt: ſo the Church vſed her reſt and peace, Act. 9. 31. And that the more outward bleſſings the Lord affoordeth, and in them more time and meanes to ſerue him, the more ſeruice he lookes for. And how abſurd is it, that while thou takeſt the Lords wages, thou ſhouldeſt doe the worlds worke, or thine owne buſineſſe altogether. 4

5. In our freer and more ioyfull vſe of the creatures of God, let vs carry an holy iealouſie and ſuſpition ouer our ſelues, leſt ſinne creepe in, and ſo wee diſhonour God. *Iob*, when his ſonnes feaſted together, ſanctified them, and ſacrificed according to the number of them all, ſaying, *It may be that my ſons haue offended.* Do thou the like to thy ſelfe: mingle none of thy ioy with ſinne; for then it muſt end in woe. 5 Iob 1. 5.

Are choked with cares.

Now wee come in ſpeciall to treate of the three kindes of thornes, which choke the Word, and make it fruitleſſe, as they are layd downe in the Text.

The firſt of them are *cares*, called by *Matthew*, *cares of this world*. And this is to diſtinguiſh them from the cares of heauen, and of that better world, which are euery where commended to vs: Mat. 6. 33. *Seeke firſt the Kingdome of God, and his righteouſneſſe.* 1. Cor. 7. 32. *The vnmarried careth for the things of the Lord,* *The firſt ſort of thorns are worldly cares.*

Lord, and how he may please the Lord. And for a man thus to place his cares and desires, is, to walke with God, & begin his heauen before-hand; euery where commanded, as the following and pursuing of his true felicity. Our Parable speaketh of another sort, of noysome and thorny cares for the things of this world, which are not allowed vs.

Heere sundry pertinent questions come to be resolued.

Quest. 1. Whether no worldly care bee allowed vs; seeing the Apostle saith, Phil. 4.6. μηδὲν μεριμνᾶτε, *Be carefull for nothing?*

Answ. The Apostle doth not command vs to be idle, or careleſse in the doings of our callings, wherein euery one must carefully abide. *Adam* in innocency must haue a care of dressing the Garden: and all the sonnes of *Adam* after the fall, must eate their bread in the sweat of their browes. Else a man liues inordinately, and ought not to eate. Yea the Apostle himselfe confesseth, 2. Cor. 11.28. that he was cumbred daily, and had *the care of all the Churches.*

Non dicit, μηδὲν πράττετε, *sed* μηδὲν μεριμνᾶτε.

Neither doth hee forbid a necessary care for the things of this life, to the sustentation both of our selues, and others belonging to vs. For it is not onely lawfull, but necessary for euery Christian to haue a care, not onely of his *vocation*, but of his *condition* and state of life in this world, how hee and his may comfortably, and with the honour of God and the Gospell, passe thorow the world. And he that hath not a prouident care for his family, *hath denyed the faith*, 1. Tim. 5.8. Such are a generation of debosht and vile persons, who cast all care away, and let the world

world ſlide; let wife and children ſhift for themſelues let debts and charge come on them; worſe than the moſt vnnaturall brutes, they caſt off all calling and cares, and with them, all piety, honeſty, and humanity it ſelfe.

Thus we ſee both a diligent and a prouident care commanded: As a man in a iourney takes gold, ſiluer, meate and drinke, to ſet him forward in his way; his care is not for theſe chiefly, but to finiſh his iourney: ſo we that are Chriſtians, may take with vs the things of earth by the way, but muſt not ſet our care or affection on them, onely ſo farre as they ſerue for heauen.

Queſt. 2. How farre are theſe cares lawfull?

Anſw. Cares of the world are twofold. The one, a *care of diligence*, called σπουδὴ, that is, an honeſt ſtudy, and warrantable care, well confined, and kept within bounds of moderation. The other, *a care of diffidence*, called μερίμνα, a doubtfull & diffident care, ariſing out of diſtruſtfulneſſe of God, and feare of wants, and ſo ſuffers not it ſelfe to be bounded within the rules of piety and Chriſtian moderation. That is commendable, this damnable.

Sollicitudo diligentiæ & diffidentiæ.

Queſt. 3. How ſhall I know theſe vnbounded and diſtruſtfull cares?

Anſw. 1. They are cutting and diſtracting cares: τὰς μερίζεται, the cares of a mans vocation or condition, or both, diuide & diſtract his mind, torment him, make him vnquiet, within himſelfe and with others, at boord, in bed, every where: ſo *Salomon* deſcribeth this man, Eccleſ. 2.23. *All his dayes are ſorrowes, and his trauell griefe; hee taketh no reſt in the night.* And

5. Markes of diſtruſtfull cares.

chap.4.8. *There is a man, and there is not a second, there is no end of his trauell, &c.*

2 *Cura interdicta, non officij, sed euentus.*

2. He loads himselfe with vnnecessary and impertinent cares. For in the duties of vocation are two things: 1. The care and labour of the worke of the calling. 2. The care of the successe and euent. The former is ours, the latter is Gods. A sober and moderate care doth the duty, but leaues the care of successe vnto God. But this care enters vpon Gods right, and troubles it selfe about the euent of his businesse, and successe of his labours, and cannot rest in Gods issue, neither before nor after it is manifested.

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3. There is a distrustfull feare of future need, which by carking and cutting care they would preuent. Though they haue food & raiment, yet are they not content, but repine and vexe themselues, because they know not how themselues, their wiues and children shall bee maintained hereafter; yea, and toyle themselues out of their skinnes, and bring vntimely gray haires on their heads, for the next age, and next generation. *Obiect.* May we not lay vp for our selues, and our children? *Answ.* 1. Not with distrustfull care, nor with choking thorny care, which eates out better cares. 2. Though a Christian may enioy abundance, if God cast it vpon him, yet may hee not seeke abundance, aboue that which is necessary for his person, nature, and estate. Hee must be content with *daily bread*, and pray for no more: nay, the King himselfe must not seeke superfluities, Deut. 17, 16. *Obiect.* May wee not care for the morrow, as our Sauiour implies, Math. 6. vlt? *Answ.* Christ had a bag for his prouision, and for his Disciples. *Ioseph* prouided

ded for the ſeuen yeeres of famine: and the Church for the great dearth, Act. 11. 28. 29. So may men in their youth prouide for age, while ſtrength laſteth, and ſight and ſenſes are good: alwaies remembring, not diffidently, not diſtruſtfully, or to croſſe the practice of faith, whereby wee ſhould daily depend on his hand and prouidence, who renewes our dayes and times vpon vs. For to this care our Sauiour oppoſeth truſt and confidence in God, verſ. 30.

4 If a man by indirect and vnlawfull meanes gather theſe worldly things together, let him bee ſure theſe diſtruſtfull cares haue ſtuffed his heart. Ordinary and warrantable care reſts on good and allowable meanes: But he that by lying, ſwearing, fraud, iniuſtice, deceit in meaſures or waights, by vſury, or the like meanes, can helpe himſelfe, his care and courſe is wicked and damnable. 4

5. It is a choking care, if a man neglect the ſeruice of God, proſper not in grace, profit not by Gods Word, thruſt the worſhip of God out of doores, or ſeldome, or ſlightly, or coldly, or formally performe theſe duties: or if a man fall backe from good motions, good purpoſes, good beginnings, he may iuſtly ſuſpect himſelfe, that inordinate and inferiour cares haue ſeazed on his heart, and waged warre, and preuailed againſt the cares of heauen and a better life. In a word: when a man more imployes himſelfe about them, than will ſtand with keeping his heart vnto God, now they are chokers. 5

Doct. Worldly cares great chokers of Gods Word.

Theſe are the cares heere called *thornes: The effect of them is, to choke the ſeed of the Word.* Where conſider two things: 1. How they choke the Word. 2. The

2. The vſe that is to bee made thereof.

For the firſt: They choke the Word, 1. Before: 2. In: 3. After hearing.

1. *Before hearing, two wayes.*

Before hearing, two wayes: 1. In that they hold men away, and keepe them from the preaching of Gods Word. Luke 10. 40. While *Mary* was ſet at the feete of Chriſt, hearing his gracious wordes, *Martha incumbred her ſelfe about many things, &c.* Her care and loue in entertaining our Lord Ieſus himſelfe, was exceſſiue and immoderate, and hindred her from hearing his Word out of his owne mouth. The ſame was the cauſe why thoſe vnthankefull gheſts, inuited to the Kings Supper, Luk. 14. 18. they all made excuſes; their inordinate care about Farms, Oxen, and Families ſuffered them not to come when they were called. So now, eſpecially on a week-day, numbers keepe away from this exerciſe; becauſe the deſires after the world haue eaten out the deſires and care of Gods Word: They cannot let their buſineſſe, and ſeruants would bee idle, and I know not what. Whereas a man might name ſome places of idle reſort, where they let tenne times ſo much in a weeke. 2. If they doe come, yet theſe cares hinder their prayers, and preparation, and therefore their profitable hearing. They that cannot pray well, cannot heare well. Now, prayer is a lifting vp of the heart vnto God: but theſe preſſe it downe, and are as ſo many heauy ſtones hanged on the wings of our prayers.

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2. *In hearing, two wayes.*

In hearing, they hinder two wayes alſo: 1. When men bring their buſineſſe in their breſts with them; they are caſting and toſſing with themſelues, and plotting

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plotting their owne imployments: and this hinders both attention, and vnderſtanding, and affection; without all which, the Word heard is vnprofitable.

2. Theſe inordinate cares keepe out, and barre out the chiefe duties of a Chriſtian, that there can hardly be entrance for them, or at leaſt, very ſhallow rooting. As we ſhall ſee in ſome inſtances. 2

Three inſtances.

1. The Word, in the daily preaching of it, labours to confirme and increaſe faith and confidence in God: it bids vs beleeue, and truſt in the Lord for all ſupplyes, Pſalm. 37. 3. 5. 7. But theſe cares lodged in the heart, choke all theſe precepts, will not ſuffer vs to truſt God with our ſelues, but will take his care into our owne hands, and will beleeue and truſt him no further than we ſee him, or haue a pawne from him. 1

2. The vſe of Gods Word, as it is from heauen, ſo it is to draw vs to heauen, and lift vp the mind to heauenly things; when it vrgeth vs to *ſeeke things aboue where Chriſt is*, and perſwades vs to pull our thoughts from things below, and ſet them on things within the Vaile. But theſe cares nouriſhed in the heart, choke all ſuch exhortations: for they wedge downe, and ſtake downe the ſoule into earth, and earthly things: they will care for heauen when they come there, but for earth while they are here. 2 Col. 3. 1, 2.

3. Gods Word, in the powerfull preaching of it, oppoſeth and beateth downe the vnlawfull and vnconſcionable ſeeking, and meanes of getting the things of this life: It condemnes to hell all vniuſtice, and fraudulent dealing, and all heaping and holding the leaſt peece of wicked Mammon. But were theſe 3

thornes

thornes are nouriſhed, all theſe denunciations are choked, they will ſet the tongue on lying and ſwearing, the hands on coozening and deceiuing, the whole courſe on vſurie, oppreſſion; and all is fiſh that comes to net.

Thus where the world is taken in, the Word is ſhut out, or choked.

3. *After hearing.* *After hearing* alſo, theſe thornes choke the Word: ſo the Text ſaith, *and afterward*, or after they are gone, the cares of the world enter in againe, and as a wedge driues out all before it. Many come from their earthly buſineſſe, and heare with affection, and may hold it for a while; but at laſt, the throng of their buſineſſe and cares of the world conquer the Word, and driueth it both out of their memory and practice.

For the memory: ſee Exo. 16.3. When Iſrael was without food in the Wilderneſſe, and knew not how they ſhould ſuſtain theſelues, their wiues & children, they begin to ſcorne and take on againſt *Moſes* and *Aaron*; *Oh that we had died by the hand of the Lord in Egypt*: Why? What was the reaſon? Had they not many promiſes from the Lord, of his care and prouidence for them? Nay, did they not ſee the hand of the Lord for them in that mightie deliuerance thorow the ſea, in the pillar of a cloud by day, and of fire by night, in that extraordinary ſweetning of the waters of Marah, not many dayes before, chap. 15.25? Did not that promiſe yet ſound in their ears, verſ. 26? But theſe diſtruſtfull and diſtracting cares choked preſently the remembrance of Gods promiſes, and of his great bleſſings beſtowed on them.

Num. 14.2.

For

. For the practice: we ſee it euidently in the young man, who preſently loſt Chriſt, and all, *becauſe he had great poſſeſſions*, both in his hand and heart. Mat. 19.22.

Vſe. Seeing theſe worldly cares doe thus choke the Word in vs, let vs alwaies remember the counſell of our Sauiour, Luke 21.34. *Take heed, leſt your hearts be oppreſſed with ſurfetting, and drunkenneſſe, and the cares of this life, and that Day take you vnawares.* Then the cares oppreſſe vs, whē they dul the mind, and make it heauy and vntoward to the loue and conſideration of heauenly things. We muſt ſtriue in caſting off theſe cares, which our naturall loue of the world inuites and puls vpon vs.

Motiues to rid our ſelues of them. *5. Motiues to rid our ſelues of worldly cares.*

1. Becauſe they are the *cares of the world*, that is, of worldly things, and worldly men, and Chriſtians muſt haue another care. This is our Sauiours reaſon, Math. 6.32. *After all theſe things doe the Gentiles ſeeke.* Now there ought to be a great difference betweene the cares, ſtudies, indeuours, and delights of Chriſtians and Heathens. For we haue not receiued the ſpirit of the world, but of God, to ſauour the things of God; *And it is ſufficient that we haue liued in ſuch luſt; but now let vs walke no more after the will of man, but of God*, 1. Pet. 4.3. Shall our Profeſſion bee Chriſtian, and our practice Heathen? What doe ſuch a number of Heathens in a viſible Church, whoſe heads, hearts, and hands are more ſluſt with cares, feares, and diſtractions, than the moſt Heatheniſh Heathens? For men to follow the world with a full ſpirit, to place their felicitie heere, and make it their chiefe ioy to encreaſe their eſtates heere, is to liue like I

like an Heathen: *For after all these things doe the Gentiles seeke.*

2 2. Because the things of this life are not worth such distracting care, in the due estimate of them. For first, they are but for this present world, which is indeed a world of vanity, and a mappe of miserie. Secondly, they are but for a mortall and changeable life, which passeth as a vapour: though men that entertaine them, vainely suppose they shall not die, at least not yet. They are for a life common with vs to the brute beasts, which want vnderstanding and reason, and yet their life is passed without any such cares or distractions, by that general prouidence that feedeth Sparrowes, who neither spinne, nor carry into the Barne.

But there are cares for a better world, which as it is a Kingdome of glory and happinesse, so it is vnshaken, of perpetuity and eternity. There are cares for the life of the soule, which as it is more excellent than the body, so are all the good things belonging to it: And these cares are worthy of room and place in a Christian heart. There is a life not common with beasts, but with the Angels, to bee cared for; nay, common with Iesus Christ: the care of which, our Sauiour hath commended to vs aboue all other cares in the world, when reprouing *Martha* for her too sollicitous and busie care in entertayning his owne blessed Person; he told her, and vs in her, *One thing is necessary*; and, this care is of *the good part which shall neuer be taken from vs.*

3 3. These distrustfull cares argue both impietie, and folly. *The former*, in that they would fasten vpon God,

God, want of knowledge, power, or will, to relieue our wants. For if God take knowledge, and be able, and willing to ſupply them, what neede I vexe my ſelfe further? For his knowledge: Math. 6.32. Your heauenly Father *knoweth*, that you haue need of all theſe things. For his power: Goe into the Wilderneſſe, behold him feeding Iſrael forty yeers without all earthly meanes, giuing them bread from heauen, which ordinarily comes out of the earth, and water out of hard Rocks, than which nothing is dryer; preſeruing their clothes from wearing, while they were worne forty yeares together. For his Will: Pſa. 37.28. *The Lord forſaketh not his Saints*, they ſhall be preſerued for euermore. But theſe diſtractfull cares deny the Lord the honour of wiſedome, power, and mercy, and ſo are expreſſe ſignes of an vngodly heart.

Secondly, they argue a fooliſh minde, two waies: 1. That when a little will ſerue a man in his way homeward, thorow a ſtrange Countrey, he will load himſelfe with needleſſe burthens. Nature is content with little, Grace with leſſe. *Iacob* craues no more of God, but food and rayment. And wee are commanded, *If we haue food and rayment, to bee therewith content*, 1. Tim. 6.8. 2. What an extreame folly is it, when a man hath enough for the preſent, nay, & for his time, if hee were to liue ouer two liues, yet to ſpend his dayes in ſcraping and gathering, not ſo much for himſelfe, as hee knowes not for whom? It may be for *a foole*, Eccleſ. 4.8. It may be for a waſter and ſpend-thrift; it may be for a *ſtranger*, chap. 2.19. nay, it may be for an enemy, as *Haman* for *Mordecai*.

4. We

4 4. We profeſſe our ſelues children of God: and therefore theſe diſtracting cares are moſt vnbeſeeming vs. We muſt rather imitate children, who becauſe they depend vpon their father, and reſt on his allowance, they put off all care and thought, what they ſhall eate, drinke, put on, or what portion they ſhall ſtand to hereafter. And if we ſee a man drudge and droyle in the world, and making ſhift for himſelfe, we will ſay, Surely ſuch a man hath no father to care for him.

5 5. God often doth, alwaies might reuenge theſe great cares with great wants, and the more carefull men be, the more needfull often they are; God moſt righteouſly puniſhing the vnbeliefe of their hearts, and paying them with their owne coyne: They withdraw their confidence from him, and hee withdrawes his bleſſing from them: Then they labour, and thriue not, earne money, and put it into *a broken bagge:* and God ouerthrowes their conceits; they thinke their care muſt doe all: but the more they care, the leſſe they haue; to teach them, that if they would care leſſe, they ſhould need leſſe.

Hag. 1.6.

4. Meanes to rid our ſelues of theſe carking cares.

Meanes to thruſt off theſe carking cares.

1 1. Labour to get aſſurance of thy adoption: For, if a man be perſwaded of this, he can eaſily ſtay himſelfe vpon God for all needfull things. The prayer is, firſt *Our Father*, and then, *Giue vs this day our daily bread.* No maruell if men be vnquiet in their hearts, who haue neither care nor aſſurance of their adoption. Math. 6.30. Chriſt makes them a ſigne of incredulity, *O yee of little faith.*

2 2. Learne the leſſon of contentation, as *Paul*, Phil.

Phil.4.11. *I haue learned in whatsoeuer state I am, to bee content, I know how to want, and to abound:* Where? in what schoole? Not in the schoole of nature for that teacheth impatience and discontentment in wants; but in the Schoole of Christ, *through Christ inabling me.* A man comming out of this Schoole, is as comfortable and cheerfull, as if his small portion were the whole world.

3. Because these cares will euer be incroching and thrusting in, we must know vpō whom to turne them off: 1.Pet.5.7. *Cast all your care on him; for hee careth for you.* Cast them off farre away from thee, as a man pressed with a burthē, or somthing that hurts him. But with this difference: he casts his burthen on the earth, thou must cast vp thine into heauen. Psalm.55.22. *Cast thy burthen vpon the Lord, and hee will nourish thee:* as an Anchor is cast to stay the Ship, against all waues and billowes of diffidence and distrust. 3

Quest. How should I cast my care vpon God? *To cast our care vpon God, fiue helpes.*

Answ. 1. By faith beleeue his gracious promises, and apply them to thy selfe. 2. In nothing be carefull, *but let your requests be shewed*, Phil.4.6. Prayer is a casting of our care on the Lord: therefore call vpon him, and commend thy wants vnto him. 3. Keepe him in sight, and set him still before thee: Phil.4.3.4. *The Lord is at hand*, in nothing be carefull: there is no cause of these choking cares and distractions, seeing we haue the Lord so neere, & many with confidence call on his Name: for *the Lord is neere to all that call vpon him, to all that call vpon him faithfully.* Therefore hold his presence in thine eie, who is with 1 2 3 Psal.145.18.

his in ſixe troubles, and in ſeuen. A child vnder his fathers eye & wing cannot be neglected. 4. Walke religiouſly and holily: bee ſuch a one as ouer whom his care extends: Bee a fearer of God, for *no good thing ſhall be wanting to him that feares the Lord*, Pſal. 34.9,10. The Lord is neere to fulfill the deſire of them that feare him. So *Tertullian* obſerues, that there was more in the bleſſing of *Iacob*, then of *Eſau*, a profane man; namely, the dew of heauen, as well as the fatneſſe of the earth, and firſt that, then this, Geneſ.27.28,39. 5. Looke vpon all examples of the Saints in former ages, and ſee if at length they loſt by caſting their care on God; ſee and ſay if God did forget them for euer; but if they graued his feare in their hearts, he hath grauen them on the palmes of his hands, Eſa.49.16. *I haue graued thee on the palmes of my hands:* and what is a more preſent helpe than the hand of a man? *All thy walles are euer in my ſight.* God doth euer behold the defences & meanes of protecting them, who caſt their care vpon him. Goe along with me to Mount *Moriah*, and conſider the buſineſſe of *Abraham*, which would haue rent aſunder any worldly heart with worldly cares: But caſting the whole care of it vpon the Lord, the very name of the place tells thee, *Iehouah prouidebit*, God will prouide, he will be ſeene in the Mount; if not afore, yet then at furtheſt.

Tertull. contra Eſau

5

4. The laſt meanes to be rid of earthly cares, is, to change them into better. For the heart wil be caring for ſomething. And becauſe the defect in neceſſary duties, makes a man abound in vnneceſſary; therefore let vs take vp ſuch lawfull & warrantable cares,

4

Inſtances of needfull cares conſuming vnneedfull.

as

as may consume and eate vp the other. The Scripture commending many vnto vs, I wil note some.

1. *Seeke the Kingdome of God, and his righteousnesse,* and then other things shall be cast vpon you. The way to obtaine earthly things, is, to be lesse carefull and distracted for them, and more carefull and diligent for heauenly. Esa. 1.18. *If ye consent and obey, ye shall eate the good things of the Land.* If a great Prince be in chase of a Kingdom, will he spend his thoughts on a Coppy-hold? 1 Mat. 6.33.

2. Be carefull about our sinnes; both to get pardon of them, and get out of the power and bondage of them. 2. Cor. 7 11. *For this thing, that ye haue beene godly sorry, what great care hath it wrought in you! what clearing of your selues &c!* This is a thoughtfull consultation, as in the Conuerts being pricked for their sinnes, Act. 2.37 *What shall we doe to be saued?* A care to mortifie the sinne remaining. A care to preuent sinne to come, and a carefull watch against the first motions of sinne. A care to keepe on our weapons, and to hold the sword of the Spirit in our hands, to cut off the heads of tentation. 2

3. Vse great care about thy soule: Prou. 4.23. *Keepe thy heart with all diligence:* as a City besieged is continually watched, day and night. Ciuill honesty makes many carefull, that murther, adultery, and grosse filthinesse breake not forth of their bodies & hands: but Religion hath special care to keepe these out of the heart, as well as the like. And as Nature doth instinct a care for prouiding bodily food and necessaries: so Grace quickeneth the care for the food and refreshings of the soule, in good meanes 3

ordained for that purpose.

4 4. A speciall care must bè taken to walke awfully before God: Mic. 6.8. He hath shewed thee, O man, what is good, and what the Lord requireth at thy hands; euen to humble thy selfe, and walke with thy God. A care to obserue and doe all that is written in the Booke of the Law of *Moses*, not to turne therefrom, either to the right hand or to the left, Iosh. 23.6. A care of euery good worke, both of the generall and speciall calling: both for watching and apprehending all occasions of good, that are offered and of cheerefull doing all duties, which are laid in our power: and to doe them in such manner as God requires, with sincerity of heart: and to doe them to those ends which beseem vprightnesse, Gods glory, mans edification, our owne discharge: and to doe them to the end, with constancy and perseuerance.

5 5. A care must be had to *keepe the vnity of the Spirit in the bond of peace*, Ephes. 4.3. In one word; Let thy cares be for God, for thy soule, for thy neighbour: All other things either hate, or care not for.

Peace, if it run from vs, to be followed, Heb. 12.14.

And the deceitfulnesse of riches.]

The second sort of thornes, is deceitfulnesse of riches.

The second sort of thornes, which the Parable mentioneth, are *riches*: to which the Text ascribes two qualities, both preiudiciall to the Word, and saluation: 1. They are *choking* thornes: 2. They are *deceiuing* thornes. Of both which I may say with *Gregory*, *Quis mihi crederet, si spinas diuitias interpretari vellem, cùm illæ pungant, istæ delectent?* Who would beleeue mee, if I should interpret these thornes to bee riches, seeing thornes doe pricke and vexe a man, but riches delight a man? Yet our

Greg. Mag. in Luc. 8.

Sauiour

Sauiour Christ, who is the *eternall Wisedome* of his Father, giues vs this interpretation: and that most aptly.

Riches aptly compared to thornes, in 4. things.

1. Wealth is *spina pungens*, pricking thornes, full of molestation. For as thornes pierce mens bodies, so, *they that will be rich, pierce themselues thorow with many sorrowes*, 1. Tim. 6. 10. And as a man walking vpon thornes, is prickt on euery side; so is a man greedy of gaine: before him, is *cogitatio comparandi*, round about him, *labor augendi*, behinde him, *timor amittendi, dolor relinquendi, periculum iudicandi*: The crauing thoughts of getting, the labour and toyle of increasing, the feare of losing, the sorrow in forsaking, the danger of reckoning, pricke him on euery side. 1

2. Wealth is *spina vulnerans & cruentans*, it woundeth and fetcheth blood; riches wound the soule, and bring many bloody sinnes vpon it. *Ahab* brings the blood of *Naboth* vpon his soule and family, for *Naboths* Vineyard. And *Iudas* brought the blood of Iesus Christ vpon his owne soule for euer, for thirty pieces of siluer. 2

3. Wealth is *spina spolians*, a worldling in seeking his wealth, loseth his soule, as *Shimei* seeking his seruant, lost his life. And what doth it profit a man to winne the world, and lose his soule? Nay, the godly sometimes are spoyled by wealth: for as the sheepe loseth her wooll among thornes; so euen good men lose (not their soules, as the former, but) many graces by meanes of riches. 3

4. Wealth is *spina suffocans*, choking the Word, and choking grace in the heart, as thornes doe the 4

ſeede caſt into the ground.

Doct. Riches, great enemies to Religion and ſaluation.

Doct. There is great danger in riches, to choke a mans Religion, and diſappoint his ſoule of ſaluation. For as thornes are to a ground ſowne, ſo are riches to the ſoule, or the ſoyle where the ſeed of Gods Word hath been caſt. As corne can hardly proſper where the one growes, as hardly can the Word where the other growes vp with it. 1. Tim. 6. 17. *Timothy* muſt *charge rich men* concerning the dangers of riches: ſo vehement a charge needed not, if they were without danger. Math. 19. 23. Verily I ſay vnto you, that *a rich man ſhall hardly enter into the Kingdome of God:* which our Sauiour would not haue ſo aſſeuered, if the way to heauen had layne ſo open and ſmooth for riches, as their Maſters thinke. And he obſerued in his preaching, that *the poore receiued the Goſpell*, Math. 11. 6. Rich men had other matters to doe, and great things in their eyes. 1. Cor. 1. 26. Brethren, you ſee your calling, Not many mighty, *not many rich are called*; but God hath choſen the *poore* and baſe things, &c.

Queſt. Cannot a man be rich and godly? or may not riches ſort with ſaluation? If a rich man cannot enter into the Kingdome of heauen, who then can be ſaued, ſay the Diſciples?

Riches, good bleſſings in themſelues. 3. Reaſons.

Anſw. 1. Riches are good bleſſings in themſelues, and of themſelues hinder not. For the promiſes of them are made to thoſe that feare God, Pſalm. 112. 2. *Riches and treaſure ſhall be in their houſe.* And, as ſimplicity, baſeneſſe, pouerty, ſaues none; ſo wealth, power, wiſdome condemne none, in themſelues. 2. The propheſie is, that the rich ſhall come to the people

of

of God, and ioyne with the Church, Esa. 60. 11. Psa. 22. 29. 3. The Lord acknowledgeth of many rich men, that their *riches are a crowne on their heads*, by the many good workes they doe thereby, Prou. 14. 24. Some there are whose wealth lifts them not vp in pride, but exalts them in workes of mercy. As a crowne is an ornament to the head: so riches commend the wisdome, and piety, and faith, and charity of a godly man. They cannot make a man good or euill, wise, or fooliſh, but only manifest a wise man or a foole. So in Eccles. 7. 11. *Wisedome is good with an inheritance:* it is good without it, but more eminent with it, more conspicuous, more vsefull.

Therfore for resolution of the doubt, note, 1. That our Sauiour saith not, It is impossible for a rich man to bee saued, but very hard. And the Apostle saith not, Not any, but, *Not many*. 2. Christ speakes not so in respect of the possession or vse of riches, but only of the abuse, as it is expounded, Mark. 10. 24. when a man *trusteth in riches*. 3. *With God* (saith our Sauiour) *this is possible*, who made *Iob* exceeding rich, and fenced all about him that hee had; yet so godly withall, that there was not another so godly vpon earth as he, chap. 1. 8 10. And it is *Augustines* obseruation: *Seruatur pauper Lazarus, sed in sinu Abrahami diuitis:* Poore *Lazarus* was saued in the bosome of rich *Abraham*. 4. Riches choke not, and condemne not as a cause, but as an occasion. The cause is not in them, that we are choked by them; but in our selues, in our corruption and weakenesse, who abuse a good thing, by which we might further our saluation: not watching against the neglect or contempt

August. in Psal. 51.

of the doctrine of ſaluation, which vſually attends them. Now they are as a ſword in a mad mans hand; and muſt not be reiected themſelues, but onely their abuſe.

Queſt. How doe riches choke the Word?

Anſw. Three waies: Before hearing, In hearing, After hearing.

Riches choke the Word.
1. Before hearing, 3. waies.

I. *Before hearing*, they choke and hinder from receiuing the Word, three waies: 1. Great men haue great imployments in their hands, and cannot bee at leiſure for preaching: they may not let their buſineſſe one houre in a weeke. *Felix* hath no leiſure now to heare *Paul*, but will take another time. And *Martha* cannot let the time, to heare Chriſt himſelfe. And hence are thoſe many obiections againſt weekes Lectures, as altogether vnſeaſonable, and indeed needleſſe. But was not *Martha* reproued for ſo ſlighting the preaching of Chriſt? And what? Is not this loſſe of time (as ſome call it) the beſt redeeming of time? When *Paul* preached to the Gentiles at Antioch, the Gentiles deſired him to preach the ſame words the next Sabbath betweene, Act. 13. 42. Was this commendable in them, & is it reproouable in vs Chriſtians?

εἰς τὸ μεταξὺ σάββατον.

2. Great men haue great ſpirits. What? great men, and rich men ſtoupe to ſo baſe a thing as preaching, and to ſo baſe perſons as Preachers, all whoſe power is in their tongue? Therefore the Apoſtle will haue *rich men charged, that they bee not high-minded.* Riches commonly breede pride, and high mindes. Pride in a mans ſelfe breedes contempt of God, and his Word: as *Pharaoh, Who is the Lord?*

1. Tim. 6. 17.

and

and the Prophet ſaith, *Heare, and giue eare, and be not proud*, Ier. 13. 15.

3. Great men haue a great happineſſe in their hands already, and hardly ſee any want in their condition: And, as hee comes not to the Phyſician that feeles not himſelfe ſicke; ſo hee deſires no ſupply of good, that feeles not in himſelfe the want of it. Abundance of outward wealth, ſuffers not the heart to ſee his want of inward. And the good things of Gods Kingdome are not giuen but to them that want them, and can prize them: *To the thirſtie*, Eſa. 55. 1. 3

II. Riches choke the Word *in hearing*. As thorns ſpread themſelues, and occupy the roome where the ſeed ſhould grow: So the inordinate loue of the world ſtuffes the heart with worldly deſires and motion, and takes vp the roome from all ſpirituall. *Iudas* his heart once taken vp for couetouſneſſe, there is no roome left for the gracious admonitions of Chriſt himſelfe. The Lord obſerues and forewarnes *Ezekiel* of this choke-weede in his hearers, cha. 33. 31. They ſhall come as people vſe to come, and ſit before thee, and heare thy words, but they will not doe them; nay, they will make ieſts with the mouthes, *becauſe their hearts goe after couetouſneſſe*. Can your thoughts be carryed to heauen and earth at one time? When you bring your buſineſſe to Church, and ſuffer your thoughts to range vpon your worke, and worke-men, wares and returnes, Fanes and profits, can you carry away any good leſſon? While you come with a purpoſe to hold your vſury, iniuſtice, or deceit in word or trading, 2. *In hearing*.

doe

doe you not make a ieſt of Gods Word condemning theſe things, and you for them? Doe wee not reade in the Goſpell, that whereas Chriſt was often oppoſed in his Doctrine, he was not mocked but of the couetous, Luk. 16. 14.

3. *After hearing.*

III. Riches taken into the heart, choke the Word *after hearing*, both in the profeſſion, and in the practice of it.

1. *Hinder profeſsion.*

1. They hinder the Word in the profeſſion and confeſſion of it. It is thought good policy for him to follow Chriſt, that hath nothing to loſe for him. But take heed none of the Rulers beleeue in him: or if they doe wiſh him well, let them come with *Nicodemus*, in the night. Let *the poore receiue the Goſpell*, and be forward Profeſſors; but you are a rich man, ſoone eſpyed, and if you come once to be noted, you may be no ſmall loſer by it. So rich men will ſay, Your doctrine is good, & I would the times would beare it, & we might be allowed to follow it, but I haue many eyes vpon me, &c.

Math. 11. 6.

2. *Hinder practice, as in ſix inſtances.*

2. They hinder the practice and obedience of the Word: as we ſhall ſee in ſome inſtances.

1. The Word perſwades to humility, and owe conceit of our ſelues: But riches doe ſwell vp the heart with lothſome pride, and make a man thinke of himſelfe ſo much better than of another, as he hath gotten wealth (perhaps by wicked meanes) aboue others: whereas wealth well gotten, makes no man better; but ill gotten, farre worſe. How contumeliouſly did *Nabal* vſe *Dauid*, 1. Sam. 25? Becauſe he was wealthy, he was proud and haughty.

2. Gods Word perſwades to truſt and confidence in God, who is our life, and the length of our

dyes,

dayes, onely of power to doe vs good. But wealth eaſily perſwades the heart to make good the hope. Holy *Iob* diſclaimes this practice of a wicked man, Chap. 31.24. If I ſaid to the wedge of gold, Thou art my confidence; If I reioyced, becauſe my ſubſtance was great, or becauſe my hand had gotten much, &c. it had beene iniquity: for I had denyed God aboue. The rich mans riches is his ſtrong Tower in his conceit, hee thinkes himſelfe well-walled and intrenched within his wealth, and reſts vnder the ſhadow of the wing of his wealth; which hee is not content to haue, vnleſſe it haue him, his heart and truſt.

3. Gods Word perſwades to workes of charity and mercy, and to be rich in good workes. But loue of riches choketh this Word, ſhuts vp the bowels of compaſſion againſt his brother, ſhrinkes vp the hand that ſhould open and ſtretch it ſelfe to the neceſſitie of the Saints, ſuffers not to honour God with our riches, nor to prouide for our ſelues any other wealth but that in earth. Thus the miſerable man hath riches while he liues, and when he dies, they are goods, neuer doe good before.

4. Gods Word teacheth to leaue our riches for Chriſt, and that naked Chriſt is wealth enough. But loue of the World chokes that Word, and makes vs, for an handfull of the World to forſake Chriſt, and the holy profeſſion: as we ſee in the young man, who went away heauily, becauſe he had great poſſeſſions. *Iudas* muſt haue thirty pieces more than hee could gaine by his Maſter. The like of *Demas*.

5. Gods Word teacheth, to reſtore ill-gotten goods,

goods, as by vſury, deceit, oppreſſion, lyes, &c. *Zacheus*, ſo ſoone as he was conuerted, reſtored foure-fold. But the loue of the world choketh this Word, and hindreth obedience: worldly men part with vnlawfull profits, as with their ioynts, nay, will rather part with their ſoules.

6 Gods Word teacheth, that euery man ſhould maintaine himſelfe and his family in a lawfull and honeſt courſe of life, and not to eſteeme that penny his, for which hee may not praiſe God as the giuer. But this Word is choked in a number, both Miniſters of iuſtice, and Miniſters of the Goſpell, and Tradeſmen, that receiue a great deale of wealth from the diuell, and not from God; in a number of vnconſcionable courſes: And eſpecially they that liue by wicked & vnlawfull Trades, Dycing-houſes, filthy houſes, Play-houſes, & ſuch places of idle and helliſh reſort; which one not vnfitly cals, The diuels houſe of Office. And ſuch Victuallers, Vintners, and Ale-ſellers as ſuffer brutiſh creatures to waſh away their reaſon and diſcretion, ſo they may licke away their money: as if it were not a foule ſinne, to liue on the foule ſinnes of others. Thus riches choke the obedience of the Word, and ſuffer not a man to ſerue God, or obey his Word, further than ſerues his owne commodity.

Vſe 1. Take notice of that vanitie with *Salomon*, Eccleſ. 5.13. who obſerued *riches reſerued to the hurt of the owners.* Men haue giuen them the name of goods, as if there were no danger in them, or euill to the poſſeſſor by them; who yet (we ſee) may eaſily diſpoſſeſſe himſelfe of Chriſt, & ſaluation by them.

How

How many haue we ſeene, while they were in lowe eſtate in the world, humble, gentle, meeke, forward and zealous; who now in proſperitie are growne fat, proud, diſdainfull, and ſlothfull in ſpirituall things? How many in their lowe eſtate were diligent Hearers, profitable conferrers of the Word, carefull obſeruers in ſanctifying the Sabbath, fruitfull inſtructers of their families? But now the world is come in vpon them, and the buſineſſe of it thruſts in, and the poore man that cannot ſerue two Maſters at once, is gone backe, and growne lazie, yea and at length lothing that good Word, the ſweetneſſe of which he hath taſted, and decreaſed in the Spirit, as faſt as he increaſed in the fleſh. As the Moone neuer ſuffers Eclypſe, but in the full; So theſe in their fulneſſe ſuffer the earth to come betweene them and their Sunne, who in their wane were ſafe enough.

Heere for our further inſtruction, we will conſider two things: 1. The *Markes* of a man, in whom the world choketh the Word. 2. The *Remedies*.

I. The Markes are fiue.

5. Markes of a man in whom the Word is choked by wealth.

1. In his whole deſires hee is more earneſt after goods, than after grace. Pſalm. 4.6. *Who will ſhew vs any good?* This is the ſpeech of *many*. But a few ſay *Lord lift thou vp the light of thy countenance vpon vs.* The bleſſing of *Eſau*, the fat of the earth, moſt men deſire moſt: But the bleſſed dewes of heauen, and ſauing grace in the meanes, are as refuſe wares not asked after. Tel a man of a good bargaine, or a good purchaſe, he will giue you both his eares, he will beſtirre himſelfe, and his onely feare is, to bee preuented: Tell him of the bargaine of heauen, and of the purchaſe

Act.26.18. purchaſe of that *inheritance among the ſanctified*; yea, (ſaith he) God ſend vs that inheritance aboue all; but if God ſend it not, hee will neither be at paines nor coſt for it. If God ſhould put many of vs to our choyce, whether we would haue wiſdome, or wealth or long life, or power ouer enemies; wee would ſcarce, with *Salomon*, chuſe wiſedome in the firſt place; but would either haue wiſedome with an inheritance, or an inheritance without wiſedome.

2. His ſpeeches will bewray him, in whom the world choketh the Word. For as he chiefly ſauours the thinges of the world, and affects them; ſo out of the abundance of the hart his tongue runnes chiefly on them. 1. Ioh. 4. 5. *They are of the world, therefore ſpeake they of the world.* Follow this man from a Sermon, you ſhal marke, that preſently being out of the Church, he falls into diſcourſe of worldly matters, and earthly things, as if the Word heard, were not worth ſpeaking of: his earthly heart is carried naturally to his center: Follow him from a Play, or from the Market, you ſhall heare him tell the whole ſtory accurately, and articulately, from poynt to poynt; or diſcourſe as he comes home, of his penny-worths, of the chiefe commodities and prizes. But alaſſe! when God ſets open his Market, that all might buy without money, or money-worth, things of ſuch high price, no man ſpeakes of them, or for them, becauſe they ſee no need of any ſuch commodities.

3. In his calling, know him by clogging himſelfe with too much buſineſſe: an euident ſigne of an earthly heart, in which the Word cannot thriue. *Martha* troubles and diſtracts her ſelfe with many things,

things, and ſo ſlippes the opportunitie of hearing Chriſt: ſo, when men ſurcharge themſelues, and in hope of gaine, grapple in ſo much buſineſſe, as they leaue from their affaires no conuenient time and leiſure for the ſeruice of God, in publicke or priuate, but God offers the meanes of ſaluation in publike, they cannot intend it, hauing mo irons in the fire; the inſtruction and prayers of the family are interrupted, and no time is left for Gods Worſhip in the family: or the world affoords no time to meditate on what they haue heard; al the thoughts put into their hearts by a good Sermon, dye as a ſparke for want of blowing. Heere is a ſure note of the Word choked: Choke the worſhip of God at home, it is choked alſo in Gods Houſe, and in publike.

4. Vniuſt getting or ſparing of riches argue the choking of the Word: when men can dig downe to hell, or fall downe before the Diuell for wealth. For, had the Word any place in mens hearts they would not vſe iniuſtice, or any vnlawfull meanes to get riches: knowing that the Lord will auenge all ſuch things. So are they as wickedly couetous in ſauing and ſparing, when iuſt and reaſonable cauſes in the Common-wealth, or God and good cauſes call for it: as numbers are prodigall enough, when the diuell or their luſts call for pounds, that grudge at a penny parting for God, or any good purpoſe.

5. When a man, by reaſon of his wealth, growes either ſecure in his courſe, or licentious in his ſinne, or ſcornefull of admonition, or hatefull of reproofe, or puts off duties wherein the Word is cleare euen to his conſcience, that either he will not vndertake all,

all, or not yet, or not at all: This cleares to ſuch a man, that many thornes lye on his heart, and haue beſet him to hinder obedience. Put a drop of honey into a bottle of vineger, it is as ſharpe as before: So, drop in the ſweet Word of God into ſuch an heart ſowred with the world, the taſte is not changed, the Word is ouer-maſtered.

S inuerum ſt, niſi vas quodcunq; infundis, acetsit.

II. Now follow the *Remedies* againſt theſe choking thornes.

4. Remedies againſt choking thornes.

1. *Conſideration*: that aboue all men, rich men ſhould embrace the Word, and goe on cheerfully to heauen. For to whom God hath been more bountifull, they are bound to be more dutifull. *To whom much is giuen, of them much is required and expected.* Beſides, they are more free to good duties, not ſo ſtraitly tyed to bodily labour for their preſent maintenance, are not burthened with ſo many diſtractions how to liue, as poorer men. And further, they muſt giue account for more time, more opportunities of wel doing, more ability to further the duties of piety, and workes of mercy-than others. How then will they anſwere it, if they ſeldomer heare, know leſſe, obey leſſe, and ſinne more than others? Therefore in the firſt place conſider ſeriouſly of the large reckoning thou art to make for all thy large both receits and expences.

Luk. 12. 48.

Pſal. 62, 10.

2. *Circumſpection* is another helpe: *If riches increaſe, ſet not thy heart on them.* Thou mayeſt haue riches in thy hand, not in thy heart: In thy hand, as a *Steward* in truſted to diſtribute; not in thy heart, as a *Treaſurer* to hoord vp: In thy hand, to ſaue by diſpoſing, what thou loſeſt by repoſing in thy heart: In thy

thy hand and power, ſo as the world be thine; not in thy heart, whereby thou becommeſt his: and yet the world ſo in thy hand thine, as ſtill the euill of it bee his owne. Account it thine to diſpoſe of, others to partake of.

3. *Moderation of minde* in hauing and inioying the profits of this life: 1. Cor. 7. 30. —*They that poſſeſſe, as if they poſſeſſed not, and they that vſe this world, as if they vſed it not.* *Motiues* hereunto. 1. Conſider how much of all thou haſt, thou haſt deſerued or art worthy of. *Iacob* confeſſed, *O Lord, I am leſſe than the leaſt of thy mercies:* and thou art leſſe than *Iacob*. 2. Conſider how little will ſerue nature, if a mans minde were not more crauing than his backe or belly. And yet grace is content with leſſe. 3. He that deſires but a little, cannot want much; and hee that wants not, is wealthy enough: as he is great enough that is his owne maſter, and can command his owne deſires. Conſider *Agurs* requeſt, Prou. 30. 8. 4. If God giue thee not much, but ſcant thee in the things of this life, and it make it precious and comfortable, it is all one. A little box of Diamonds is more precious than a Mountaine of lead. *Better is a dry morſell with peace*, that is, of mind and conſcience, *than a ſtalled Oxe with contention.* And if he haue giuen this little as a pledge of a better inheritance, be contented, yea thankfull, that thou art an heire in right, though not in poſſeſſion. 5. Conſider that it is an high poynt of Chriſtian wiſdome, if the eſtate and condition be not to a mans minde, to bring his minde to his eſtate: as *Paul had learned in all eſtates to be content.*

Gen. 32. 10

Pro. 17. 1.

Phil. 4. 11.

4. *Christian couetousnesse* is a forcible meanes to draw out these thornes out of the heart: and hath these properties. 1. It makes God the portion, and accounts not him happy that hath wealth enough; but as *Dauid*, Psalm. 144. vlt. *Blessed is the people whose God is the Lord.* 2. It couets that which he may haue both heere and hereafter. It is best coueting of that, which a man may haue heere, and carry away with him. 3. Because it knowes it must leaue these things behinde, and cannot carry them away, it will bee sure to carry the comfort of them out of the world, by wise and prouident disposing of them to God, his Church, and seruants. 4. It is assured it shall be countable for all; and therefore is more carefull to giue a good account of a little, then to make it more. There is greater praise in managing a little well, than in getting much together, though neuer so well.

Vse 2. To checke the foolish conceit of carnall rich men: who thinke themselues the onely happy men, because of their wealth. To whom I say, (yet not I, but the Lord) If thy conscience can charge thee of deceitfull getting thy wealth, God is greater than thy conscience: and, as *Iudas* now thinkes his thirty pieces dearely earned; so shalt thou one day, which will marre all thy mirth. But if thou hast gotten them neuer so fairely, if thou hast stucke thy selfe fast in this thicke clay, and hast laid for thy selfe of them a log in the way to heauen, goe and boast of thy happinesse which hath made thee most vnhappy, proud, secure, licentious, and choked the good Word in thy heart. I say to thee, it had beene

good

good for thee thou hadſt neuer ſeene penny of thy wealth, and that thou haddeſt liued in beggery all thy dayes. For that might haue drawne thee neere God, at leaſt not haue driuen thee ſo farre from him. Thou ſhalt curſe the day that euer thou haddeſt a penny in thy hand, or heart, that euer thou dotedſt vpon ſo baſe pelfe, to make thee forget thy ſelfe and thy God ſo farre: that euer thou didſt ſo ouerload thy ſelfe with wealth and wrath. For all thy preſent ioy in thy wealth, becauſe it keepes the Word out of thy heart, will be as bitter to thee as wormewood, when thou ſhalt ſee the ſame wealth keepe thy ſoule out of heauen, which in earth kept the Word out of thy ſoule: and thou ſhalt bewaile thy loſt eſtate euerlaſtingly, when thou ſhalt ſee, that had it not been for thy wealth, thou mighteſt haue beene ſaued.

How to carry our ſelues to theſe thornes: 6. Rules.

Vſe 3. Obſerue carefully theſe few rules againſt theſe thornes. 1. If we muſt ſeeke them, doe it not for themſelues, but to ſtop a gap. 2. If we muſt meddle with them, be afraid in touching them, as *Agur*. 3. If we muſt hold them, gripe them not, nor clutch them hard; for then they wound. Thornes ſlightly held, or laid in the open hand, are harmeleſſe. 4. Fence we our ſelues from them, with loue of God, feare of God, loue of his Word, and watchfulneſſe ouer our corrupt deſires 5. If wee bee beſet with them, let vs warily get out of this thicket, and lighten our ſelues of them, by glad and cheerfull imparting them, when godly vſes offer themſelues. 6. Let vs of theſe thornes gather figs, by doing good with them, and diſtributing: for *with ſuch ſacrifices God is well pleaſed*. Or rather turne them into ſweet flowres, Heb. 13. 16.

of which make emplaſters to ſupply the wants of the needy, & delight the neighbours with the ſweet ſmell of them.

We ſee how riches are *chokers*.

Now ſee how they are *deceiuers*.

Doct. Riches, full of deceitfulneſſe.

Doct. The danger of riches is not more in choking goodneſſe, than in deceiuing and bewitching the heart that addicteth it ſelfe vnto them. And therfore the Prophet calls them *deceitfull vanities*, Pſalm. 31.6. For indeed they neuer choke, till they haue firſt deceiued vs.

They deceiue men of.

This will better appeare, by conſidering, 1. Whereof they deceiue vs. 2. Whereby, or how.

I. They are ſuch *deceiuers* as pilfer not trifles, or baſe things, but (without grace in the heart) the beſt things we haue, and might leaſt ſpare. 1. They deceiue vs of Gods Word: this is in the Text, and was proued before. So in Ier. 2.31. *O generation, take heed to the Word of the Lord: but the people ſay, We are Lords, we will come no more to thee.* And Chap. 22.21. *I ſpake vnto thee when thou waſt in proſperity, but thou ſaideſt, I will not heare.* And in the Parable, Math. 22.5. the Farme, and the Oxen, and Merchandiſe made the gheſts make light of the inuitation to the Kings ſupper. And is it a ſmall thing to be robbed of this heauenly wiſedome, to which no treaſure is comparable? Prou 3.14. which is *more precious than all Pearles, and all thou canſt deſire is not to be compared to her.* Yet proſperity makes men grow, firſt, lazy, then, lothers of the wiſedome of God.

1. Gods Word.

2. Their Religion.

2. Riches *deceiues vs* of our Religion: 1. *To erre from*

from the faith, 1. Tim.6.10. 2. To forget God, Deut.8.10. *Beware when thou art full, least thou forget the Lord thy God.* Hos.13.6. *As in their pastures, so were they filled; and their heart was exalted: therefore haue they forgotten me.* 3. To forsake God, Deut.32.15. He that should haue been vpright, when he waxed fat, spurned with his heele: Thou art fat, thou art grosse; *therefore he forsooke God that made him.* 4. They easily vnfit men for the seruice of God. Heere many doe fondly delude themselues, saying in their hearts, Thus much wealth I will attaine vnto, and when I haue done that, I will addict my selfe to the seruice of God. For commonly the effect of affluence and abundance, is, to say with *Pharaoh, Who is the Lord?* As in Ierem. 5.7. *When I fed them to the full, they rose vp like fed horses, euery one neighed after his neighbours wife*, and committed most brutish sinnes.

3. Riches *deceiue vs* of our hearts: as great a deceit as any of the former: while they draw our trust, loue, ioy, and principall affections from God to them. The rich man, Luk.12.16. is not charged that he got his goods wickedly, but of trusting in them, and putting too much hope in them. Whence the charge is, *If riches increase, set not your hearts vpon them*, Psalm.62.10. And thus, with our hearts, they *deceiue vs* of our time, our labour, our thoughts, and indeuours; all which they engrosse from God, and from our selues. *3. Their hearts.*

4. Riches *deceiue vs* of sound iudgement, in three respects: 1. *In regard of themselues*, to thinke of them better than they bee; yea, to thinke basely of grace and the things of heauen, in respect of the profits of *4. Sound iudgement.*

this life. This was a brand of prophaneneſſe, in *Eſau*, Gen. 25. 32. *What is this birth-right in compariſon of the pottage?* So of all prophane men, who deſpiſe the bleſſing for the backe and belly, and things of this preſent life, and ſet more by an Oxe or two, than by the Kings Supper. A generall diſeaſe of moſt men, eſteeming riches the greateſt bleſſing that is to be attained on earth, and finding the ſweeteſt contentment in them. 2. *In regard of our ſelues*, and our owne eſtate. They commonly make a man thinke himſelfe better than he is: Hee can perſwade himſelfe he is highly in Gods fauour, becauſe hee is rich, and hold himſelfe contented with a falſe felicity, which hinders him from ſeeking to better his eſtate. Whereas not being of themſelues good in their nature, they cannot make him better that hath them: and *Salomon* tels vs, that theſe *outward things befall alike to all*, Eccleſ. 9. 2. How many delude themſelues, while they ſay, If I were not a good man, God would not bleſſe my labours, ſo bleſſing themſelues in their riches? And many thinke they haue receiued their wealth of God, and thanke God *for all*, when God gaue them little or none of them, but a great part of it is the Diuels wages, or the worlds wages for ſome ſeruice of iniquity. And, were not his iudgement blinded, hee could not looke on his wealth, but withall on his ſinne and wretchedneſſe in getting and holding it: and ſo indeed eſteeme himſelfe ſo much the worſe by his wealth, as he is indeed, but not any whit the better. 3. *In regard of others*, they deceiue vs of true iudgement and diſcerning. They make vs thinke, ſuch as inioy moſt

Zech. 11. 5.

wealth,

wealth, to be the happyeſt men, and they moſt miſerable that moſt want it: Whereas wee cannot giue inſtance of more happy men, than thoſe that wanted it: as *Lazarus* an happy Saint, which wanted crums; and the Apoſtles happy men, when they ſaid, *Siluer and gold haue we none*: and none more miſerable than they that had moſt of them; as *Nimrod*, *Iſmael*, *Eſau*, *Saul*, *Ahab*, *Baltazer*, *Herod*; And the greateſt at this day againſt the Church, The Turke, and the Pope, with their adherents, haue the greateſt part of the world in their poſſeſſion. And ſurely if theſe things made men moſt happy, God would not caſt them ſo liberally on the worſt men. For wiſe men giue to ſwine but draffe, and ſwill, and huskes, but prouide better for their children and ſeruants. Act. 3. 6.

5. Riches *deceiues vs* of our ſaluation: according to that of *Salomon*, Prou. 10. 16. *The reuennes of the wicked tend vnto ſinne.* 1. While our corruptions make them ſnares to take and hold vs in manifold luſts: *To tranſgreſſe for a morſell of bread*, Prou. 28. 21, To become inſtruments of cruelty, pride, iniuſtice, ſecurity, licentiouſneſſe, couering ſin with money. To catch at ſhadows, and loſe the things of the life to come: as our Sauiour implies in that ſpeech, *What ſhall it profit a man to win the whole world, and loſe his owne ſoule?* Laſtly, while they take vp the heart ſo, as the Word ſhall bee no further taken in, than ſhall ſerue for their commodities. 2. While they rob vs of many graces, they muſt needs alſo rob vs of glory: as 1. Of faith: they make men ſay to the wedge of gold, *Thou art my hope*, the ſtaffe of my life, and the ſtay of my poſterity. 2. Of humility: before *5. Of ſaluation.* Mat. 16. 26.

wealth came, they were humble, meeke, and gentle; now they are proud, disdainefull, scornfull. 3. Of zeale: wealth in many hath beene as cold water to quench their zeale, who formerly were most carefull and forward. 4. Of patience: they make the minde soft, delicate, effeminate, that it cannot constantly beare any thing for Gods cause. 5. Of faithfull expecting Christs comming to Iudgement: they make the remembrance of death terrible and bitter. 6. Of perseuerance: *Demas* will forsake the truth rather than his wealth. And most Apostates haue been rich men.

II. The other generall poynt proposed, is, *Whereby*, or *wherein* riches without grace doe thus euery way deceiue vs. And that is by false promises, and false performances.

Riches deceiue by false promises of 6. things.

1. They promise contentment, and saciety, but performe nothing but vexation and discontent. As a man hauing the Dropsie, drinkes still, but is not satisfied by drinking, but the more he drinkes the more he thirsts: so the worldly minde, the more superfluity, the lesse saciety. And needs must that desire be infinite, which is not satiate with God, who onely is infinite: thinking none in worse estate than himselfe, if any be better. The heart is larger than the barnes, or chests.

2. They promise peace and security, which indeed they neuer bring nor allow him that doth not proclaime warre against them. For they lay men open to all Satans snares, 1. Tim. 6. 9. and to all the violence of men: make them obnoxious to malice, enuy, and the cury: & as his largenesse and thicknesse

of

of boughes makes euery one desire to lop him, so oftentimes hee falls downe by his owne waight; whereas without his wealth, hee might haue stood longer. 2. King. 25. 5. The wealthinesse and statelinesse of Ierusalem, did but toll on *Nebuchadnezzar* to spoyle it: and when it was taken, the King, and the rich men were led away captiue, but the poore were left in the Land, and liued better than euer. Abundance of wealth proues oftentimes but an halter, or a weapon of death for the owner,

3. They promise freedome and liberty, but make men drudges to the world, and slaues to wealth, yea, to sinne and Satan for wealth.

4. They promise fitnesse and forwardnesse to doe good, that they will fit a man to duties of piety and charity. Many say, If they had wherewithall, they would relieue the poore, maintaine the Ministery, and doe more good with their goods, than they see others doe. But as the Mountaines, in the bowels of which is most gold, or siluer, are most barren: So they that abound in wealth, for most part are most fruitlesse and vnprofitable, in respect of fruits of grace or charity.

5. They promise good wages for faithfull seruice of the world; but deceiue many with false wages. They pay *Achan* for his seruice, with losse of his Wedge, and life. *Gehezi*, in stead of wealth, for his lye, is paid with a Leprosie, that stucke to him and his posterity for euer. *Saul* with losse of all, for saiuing a few beasts against Gods Commandement. *Ahab*, in stead of accesse to his Kingdome, for a small plat of *Naboths*, lost the whole Kingdome.

6. They

6. They promiſe continuance, but are *vncertaine riches.* 1. Tim. 6. 17. and haue wings to fly away, when a man hath moſt need of comfort. Men thinke they haue got a Fee-ſimple, and made ſure for perpetuity: but it is but a mouable, thou muſt leaue it where thou gotſt it. No man can aſſure himſelfe to hold his wealth till night: though the foole thinkes he layes vp for many yeares. One ſparke of fire may ſuddenly ouermaſter a mans whole ſubſtance. One vnaduiſed word or action may confiſcate his whole eſtate, and of an happy man in his owne eyes make him a begger, a priſoner, without hold of wealth or life. Prou. 23. 5. *Wilt thou caſt thine eyes vpon wealth which is nothing? for riches taketh her to her wings, and flyeth away.* What are theſe *wings* of wealth? *Anſw.* Ruſt, moth, theeues, vſurers, fire, ſword, oppreſſors, Lawyers, ſickneſſe and death: Other Eagles haue but two wings, this hath an hundred. And oftentimes it goes into the hand of ſtrangers, yea very enemies, as a loſt Hawke, hauing loſt his Maſter, is taken vp by them whom he thought not of. Iob. 27. 17, *Hee may prepare it, but the iuſt ſhal put it on, and the innocent ſhal diuide the ſiluer.*

Thus let a man ſerue an hard Apprentiſhip to the world, he ſhall be deceiued in his wages; as *Iacob* by *Laban*; and being deceiued of his expectation, muſt content himſelfe, in ſtead of faire *Rachel*, with *Leah* for his labour.

5. Rules to preſerue vs from the deceitfulneſſe of riches.

Vſe That riches may not deceiue vs of ſo precious things with ſo faire promiſes, conſider theſe Rules.

Firſt, eſteeme them as they are, and as God and

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his Word esteemes them, and not as the world doth. Worldly men put faire titles vpon them: as first, they call them *goods*, whereas indeed they are nothing lesse to most that enioy them. Secondly, they call them *substance*, and those that haue them, *Men of good substance*, or *Substantiall men*: whereas Gods Word calls them *shadowes*, and the pursuit of them, the *running after a shadow*, Psal. 39.6. It calls them *vanity*, Eccles. 1.2. that is, not onely subiect to vanity, as all creatures be, Rom. 8. but make a vaine shew of much good, which they doe not performe. Hence also are they called *lyes*, and *nothing*, without substance Prou. 23.5. Psal. 62.9. Either take these things on our Fathers iudgement, or bee deceiued with toyes still. The iudgement of the world is cleane contrary to the iudgement of Gods Spirit, who is so farre from calling them substance, as that they are made *non-ens*, a meere nothing. Thirdly, men call them *profits*: but how vnprofitable are they! 1. They profit not in grace, but are step-mothers vnto it: and therefore the poorest men are chosen to be richest in grace: And generally, are not the richest in wealth, poorest in good workes, poorest Christians? 2. They profit not in the day of sickenesse: Prou. 11.4. *Riches auaile not in the day of wrath.* No money will buy the fauour of a wrathfull King; nor buy out the paine of one tooth. 3. They profit not in the day of death: cannot buy one houre for repentance, not a quarter of an houre to set the house in order. 4. They profit not in the Day of Iudgement: a whole world cannot buy out one sinne vnrepented of. Lastly, men call wealth, *gaine*, as if all were gaine that is gotten:

1. Esteeme them as they are indeed, not as in mens esteeme.

But

But 1. What is the gaine of an handfull of earth, perhaps with the losse of the soule, and heauen? 2. Our Sauiour Christ, who best knew what riches are, opposeth them to the true gaine, Luk. 16. 11. 12.

Indeed, if they could buy pardon of sinne, or merit eternall life, or make a purchase of heauen, as Papists teach vs, then were they goods indeed, and substance, and profits, and gaine: but these titles which the Scriptures affoord them, shew vs plainely how farre they be from such effects.

2. *Take them from God.*

2. *Rule.* Take them from God in the right ends, for which God hath reached them to thee: Not to riot on lusts, or imploy them as a furtherance to sin; Not to lay them in thy heart, a roome reserued for better purposes; Not to make thee proud, and swell thy heart, to insult against others that haue not thy measure: But for foure maine ends, which the Lord intendeth: 1. To exalt and aduance Gods mercy, who hath giuen thee more than others, being in thy selfe lesse than the least mercy, and in way of thankfulnesse to *honour God with thy wealth*, in vpholding his seruice and glory. 2. For the necessary and honest sustentation of thy selfe; and thy family, in sobriety, humility, and moderation. Thus Parents may lay vp for their children. 3. For the common good: to vphold the good estate of the Common-wealth, in publike payments, tributes, taxes, &c. Rom. 13. 6. 4. For the relieue of the poore members of Iesus Christ: to bee *rich in good workes, to doe good and distribute*, 1. Timoth. 6. 18. And thus to become (as *Iob*) fathers to the poore, eyes to the blinde, feet to

For foure good ends.

Prou. 3. 9.

the

the lame: that the loynes of the poore may blesse vs.

3. *Rule.* Consider seriously with thy selfe these three things: Who thou art that hast receiued wealth: what thou hast receiued. And on what condition thou hast receiued. *3. Looke on them as receits.*

First, Who art thou that hast receiued wealth? 1. Thou art not an Owner, but a Steward: the money and wealth is thy Masters: thou must not hold it to thy selfe, nor lay it out but at his appoyntment. 2. Thou art not a Free-holder, but a Tennant at will: thou sittest not in thine owne, but owest homage, rent, suit and seruice. 3. Thou art not a Citizen, but a stranger heere, in a strange Countrey. If thy wealth were thy owne, and might stay with thee, yet canst not thou stay with it.

Secondly, what hast thou receiued? Goods, thou sayest. But I say, Thy wealth is not good in it nature, (as not euill) but in it selfe at the best, indifferent, and onely good in a good vse. A worldlings goods are neuer goods, till he come to dye: for then they are set at liberty to doe others good, though not himselfe. They are not good to all men, but to good men onely: nor good, further than they are seruants to a further good, and helps to the chiefe Good, euen God himselfe.

Thirdly, on what condition hast thou receiued them? Namely, to be countable for them. And what account can hee giue, that hath defrauded both his Master, and his fellow-seruants? How dares a seruant bring that into account, which hee hath spent on whores, gaming, drunkennesse, Dice and Cards, bolles

bolles and bowles, contentions, and friuolous ſuites of Law, &c? Hence when at ſome time God calls the conſcience to reckoning afore-hand, that which was ſo ſweet a morſell, vpbraids him, and is ready to choke him, as *Iudas*; and as the Prophet ſaith, Ezek. 7.19. *They ſhall caſt their ſiluer into the ſtreets, and their gold ſhall be caſt a farre off.* A worldly and wicked conſcience once awaked, ſhall wiſh the Maſter caſt into the ſea, or vnder the bottome of the Mountaines, ſo it might eſcape the account and reckoning.

4. Looke beyond them on true and ſubſtantiall riches.

4. *Rule.* Caſt thine eye vpon true and ſubſtantiall riches. Firſt, God in Chriſt is true riches: what can be wanting to make a man fully happy, who inioyes God as his portion? Secondly, Chriſt himſelfe is the true Treaſure, in whom all treaſures are hid; and the Pearle, for which the wiſe Merchant ſelleth all, and *Paul* counts all but droſſe and dung. What a world of wealth is in the blood of Chriſt, one drop of which redeemed a whole world? How rich is his prayer and interceſſion? Thirdly, *Godlineſſe is the chiefe gaine*; that is, the knowledge and profeſſion of the Goſpell: this hath the poſſeſſion of the rich graces of God, Faith, Loue, Hope, Patience, Righteouſneſſe, in compariſon of which, gold and pearles are but droſſe. Fourthly, the treaſure of heauen is worth looking after: Col. 3.1. To *haue the conuerſation in heauen*, Phil. 3.20. *Sell all thou haſt* (ſaith Chriſt) *and thou ſhalt haue treaſure in heauen.*

1. Tim. 6.6.

Now this wealth is *vndeceiueable*, performes all that it promiſeth, contentment, perfect freedome, ſound and ſtable peace, fitneſſe to doe good, abundant

dant and ſure wages; with continuance, being a durable riches, not left in earth, but carried with vs to heauen; not conſumed with vſe, but increaſed. And therefore was it ſo ſought by the Saints, Heb. 10. 34. They ioyfully indured the ſpoyling of their goods, becauſe they knew they had in heauen *a better, and an induring ſubſtance.*

The eager purſuit of theſe riches would ſoone and eaſily bring the other out of requeſt.

5. *Rule.* Pray firſt for wiſedome and vnderſtanding to vſe theſe things, before thou prayeſt for the things themſelues. Pray firſt for goodneſſe, and then for goods. For firſt, they neuer become truly goods, till grace make them ſo. Secondly, they are like wild Beaſts, not more dangerous in keeping, than in taking: and muſt be well watched, that we be not ſpoyled by them. Thirdly, this wiſedome is promiſed to them that are *good in Gods ſight*, Eccleſ. 2. 26. wiſdom to prouide, knowledge to vſe, and ioy in fruition or right vſe.

5. Pray for wiſedome well to vſe them.

To conclude this poynt: If wee, being to deale with a man in great matters, were aduertiſed by a friend to looke well to our ſelues, becauſe wee deale with a Cheater, and one that hath deceiued almoſt all that euer dealt with him, wee would thanke him heartily, and looke to our ſelues carefully. Now the Lord in this Text telleth vs of a great deceiuer, that aimes to ſpoyle vs of great things: Why then ſhould we not be thankfull to him, and take warning? Why ſhould we not beleeue him, but be willingly, cõtinually, and ſenſeleſly deceiued, not ſo much by the craft of the Aduerſary, as our own ſimplicity & corruptiõ?

And

And voluptuous liuing, or pleasures.]

The third sort of thornes are worldly pleasures.

The third sort of thornes which choke the Word are pleasures and delight. Where two questions offer themselues to our consideration, for the opening of the matter.

Quest. 1. Whether are all pleasures condemned or no?

Answ. Pleasures are of two kinds: some heauenly, others earthly. In the *former* there is no danger, but we are euery where in Scripture called to them: as we shall see hereafter. Our Text speakes of the *latter.*

Quest. 2. Whether are all earthly pleasures condemned?

All worldly pleasures not condemned: 6. Reasons.

Answ. No: for 1. *Adam* in innocency was furnished aboue all men now liuing, with pleasure and delights in that Garden of pleasure. 2. Since the Fall, the Lord hath still deckt the earth with most delectable flowres, in their seuerall beauties, and varieties of colours and smells to delight the senses of man: And he hath filled the aire with sweet and melodious birds. 3. The Lord that could now feed vs with one kinde of meate, as Israel in the Wildernesse, allowes vs much variety of the creatures for our honest delight: And though hee could preserue vs with water, yet he allowes vs more pleasant drink, and in our feasts giues vs wine in varieties. Yea, himselfe hath giuen skill to workemen, to make curious musicall Instruments, to delight men with their sweet musike and harmony. 4. Hee hath allowed men, according to their estate and place, to inioy many worldly pleasures. It was the blessing

of

of Assur, Gen.49.20. that hee should giue *pleasures for a King*: that is, his Countrey should abound with delicate fruits, acceptable and fit for Kings. In which phrase we see, that Kings haue more right to inioy pleasures, than ordinary men: and Deut.33.24. *He shall dip his foot in oyle.* 5. The Lord himselfe appointeth some festiuities & solemne feasts, in which a more liberall and delightfull vse of the creatures is requisite: as Nehem.8.10. *Goe, and eate of the fat, and drinke of the sweet: for this is a day holy vnto the Lord.* 6. The Spirit of God concludeth, (though some learned otherwise expound it, as the Atheists speech brought in by a *Prosopopœia:*) Eccles. 3. vlt. that *nothing is better, than that a man should reioyce in his affaires; for that is his portion.* And who is worthy to enioy Gods blessings about him, in wife, children, family, calling and estate, that doth not reioyce in the same?

So as the thing, which our Text, and this whole ensuing treatise condemneth, is not any lawfull and allowed pleasure, of any kinde, but that pleasure which choketh the Word of God, as thornes doe seed; whether vnlawfull pleasures, or lawfull pleasures vnlawfully vsed.

Which I would haue obserued by the way, to remoue a scandall cast vpon Religion and godly life, that it is altogether vnpleasant, and heauie, and strips a man of all delight. This is not so. But first, *All the wayes of wisedome are wayes of pleasure*, Prou.3.17. Secondly, godlinesse takes not away any earthly pleasure, nor the vse of Gods mercies, but orders, & moderates, and sweetens them.

Doct. *Earthly ioyes, shrewd enemies to the Word, and saluation.*

Doctr. The preuailing of earthly ioyes, and carnall pleasures, choketh the Word, and hindreth saluation. An example we haue in *Eue*, whose pleasure of *the eye* choked all that Word of God which shee had learned, and repeated but euen then to the Serpent. And in *Herod*: he heard *Iohn* gladly, reuerenced him, and did many things, Mark. 6. 20. but the pleasure of his brothers wife made him cast *Iohn* in prison, yea and behead him too: which he added aboue all his sinnes. Iudg. 16. 17. *Samson* had vndertaken a most sacred profession, of the Nazarites, in which he was a most eminent type of Christ. While he kept the law of his profession, not cutting his haire, the mighty power of God was with him, and for him. But that impotent and base lust, and sottish attending his pleasure in *Dalilahs lap*, how did it make him forget the Law of God, and so inslaue him, as hee must needs tell her all that was in his heart, till God was gone from him! 1. Tim. 5. 6, 11. What made the widowes to *breake their faith* giuen to Christ, but *wantonnesse*, and *liuing in pleasures*?

Obiect. These are dishoneſt and vnlawfull pleasures and lusts: these must needs choke the Word. But doe lawfull pleasures doe so too?

Answ. Yes we shall see euen in those that had sound godlinesse, how euen lawful pleasures choked the Word, and cast them backe in the way of God. How the loue of pleasant meate set the loue of good *Isaac* vpon him whom God hated, see Genes. 25. 28. And *Salomon* tells vs the danger of proving the hart with pleasures, Eccles. 2. 2. they brought him to be mad with them: these were honest and lawfull pleasures:

ſures: but himſelfe tells vs, that as they entred into the heart, ſo godlineſſe decayed. For as theeues ſet vpon true men to rob and bind them: ſo pleaſures aſſaulting good men, bind them, and rob them, yea often wound them, onely kill them not. And hence it is, that in the profeſſion of Religion, ſome are found *louers of pleaſure more than of God*, 2. Tim. 3. 4. and holding a forme of godlineſſe, and proclaiming a defiance of vain pleaſure, are yet ſo moyled and intangled with them, as they grow heauie in good duties, and drawne on with the perſwaſions of theſe pleaſing Orators. Had not the Diſciples renounced all for Chriſt? Yes; *Maſter, wee haue forſaken all, and followed thee.* But yet doe wee not ſee them long, who ſhould be ſuperiour, and contend for greatneſſe one with another, and affect pompe and high place euen in the Kingdome of God, where the ſmalleſt is the greateſt?

Reaſons. 1. Pleaſures make, that men cannot attend the Word. Some are ſo carried away with ſports, that neither weeke-day, nor ſcarce the Sabbath can draw them away to any better duty. Their delights are ſo faſtened in their hearts, as nothing can faſten on them. Their thoughts doe ſo attend vpon pleaſures, that all other thoughts, tending to the bettering of their eſtate, are vnpleaſing. *Reaſons. 7.*

2. They make, that men cannot conceiue the Word aright. The Word offereth pleaſures at Gods right hand, which is an obiect of faith. But the man trampled on by pleaſures, becomes ſenſuall, and iudgeth of all things ſpoken, by his corrupt ſenſe, and carnall reaſon: For his deſire is to heare, *not what*

Non quæ optima, sed quæ suauissima.

what is best, but what is sweetest.

3. Pleasures, where they doe preuaile, make men securely contemne the Word. They cast the heart on sleepe, and make it vnwatchfull against the *threats of God*, Amos. 6. 1. 3. Woe to them that are at ease in Sion: that *put farre off the euill day*, and approch to the seat of iniquity. Whence our Sauiour exhorts, to take heed lest the heart bee oppressed with these excessiue pleasures, and *so that day come vnawares*: as it did on the old world. And no maruell, seeing they can brawne the heart, and make it senseless against *the iudgements and scourges of God*. Esa. 5. 12. The Harpe, the Violl, and Fluit, and wine are in their feasts: but *they regard not the worke of the Lord, nor consider the operation of his hands.* Famous in this kinde is the example of *Nebuchadnezzar*: the Lord sent him his Prophet *Daniel* to expound his dreame, that he must be a beast for seuen yeeres together: yet within one twelue moneths hee forgot all, and said, *Is not this great Babel, &c?* Dan. 4. 25. 26.

4. Pleasures preuailing in the heart, doe make men hate the Word, as a bitter and deadly enemy. The Word of God is the sword of the Spirit, to cut off these lusts which are as deare to them as their eyes or hands: And therefore it is so despised and hated.

5. They thrust out the Word, which reuealeth and offereth the pleasures of a better world. *The heart of the foole is in the house of mirth*, Eccles. 7. 6. Yea, though God call to mourning, and fasting, or any occasion (whatsoeuer) come; he hath set himselfe

ſelfe on a merry pin, hee cannot abide to heare of change, ſo he may hold his pleaſure heere ſtil, Babylon will be *a Lady for euer*, and ſet her minde on no other thing beſides, nor remember the end: Gods Phiſicians would haue healed her, but ſhe would not be healed; *ſhe laid none of thoſe things to heart*, Eſa. 47.7.8. therefore her end was vtter deſolation.

6. Theſe pleaſures are ſeldome procured without ſinne, being the ordinary baits of Satan caſt before men; which while they play withall, and nibble at them, they are catcht in his ſnare: as *Eue* by the Apple, which ſeemed pleaſant to the eye and taſte. *Balaam* knew there was nothing of ſo much force to allure the Iſraelites to Idolatry, and to make a breach among them, and ſo ſet God againſt them, as to beſot them with vnlawfull pleaſures with the daughters of Moab: then was Iſrael preſently coupled to *Baal Peor*, Numb. 25.1,2,3. Thus Satan (as a cunning Fiſher) baytes his hooke with pleaſure, and catcheth innumerable.

7. Theſe pleaſures are of great ſtrength to hold men in ſinne, againſt all the threatenings of the Word, and inuitations to repentance: will not ſuffer the heart to thinke of death, and iudgement, and accounts to be giuen: yea, they make him maintaine a continuall *warre in himſelfe*, againſt his owne conſcience, being carried headlong to ſuch things as ſeeme pleaſant, delectable, glorious, and profitable. And againſt others alſo: This man will hate his Preacher to the death, becauſe hee condemnes his vnlawfull pleaſure. If *Iohn* dare ſay to *Herod*, *It is not lawfull for thee to haue her*, it ſhall coſt him deare. Iam. 4.1.

deare. As for his poore neighbours: he will maintaine his pleasure by oppression, cruelty, iniury, any thing: he cares not how sorrowfull and vnhappy he make many other mens liues, so he may enioy his supposed pleasure. *Iudas* must haue his thirty siluer pieces, though it cost Christ his life, and himselfe his soule, and fill all his fellow-Disciples with much heauinesse. Lastly, such a man is well content to indure any vassalage and slauery vnder Satan, so he may inioy a present pleasure: and Satan is well content on that condition to allow it him; dealing herein as *Cyrus* with the Lydians, who hauing ouercome them, (to gratifie and gaine them sure to himselfe:) allowes them to eate, and drinke, to feast and play, with all kinds of sports, games, and gambals; but in the meane time takes away their horses, and armour so as they are vnable euer to thinke of recouering their former liberty.

Iustin. lib. 1.

And therefore, seeing these pleasures hinder men from attending and vnderstanding the Word, make them securely contemne and hate the Word, thrust out the pleasures of the world to come, are seldome procured without sinne, and are of such strength to hold them in sinne: we may well conclude with the Apostle, 1. Pet. 2. 11. that *they fight against the soule.*

Vse. And seeing they doe so, we must *abstaine from them.* The seruice of *lust and diuers pleasures*, is noted for a course of the vnregenerate, Tit. 3. 3. And these two goe hand in hand, *disobedient, seruing pleasures.* Therefore beware of the preuailing of pleasures, & as thou meanest the Word should profit in thy hart,

and

and tendreſt thy owne ſaluation, weed out this voluptuouſneſſe, a meere choke-weede of grace.

Heere for thy further helpe in ſo neceſſary, and withall ſo difficult a duty, I will ſet downe three things: 1. *Motiues* to reſiſt theſe pleaſures, 2. *Markes* of a man, in whom they preuaile aboue the Word. 3. *Meanes*, or Rules how we may inioy them, without choking goodneſſe.

I. *Motiues*, or reaſons to diſſwade from the purſuit of pleaſures, are ſixe.

6 Motiues diſſwading the purſuit of pleaſures.

1. Conſider where thou art. We are now baniſhed out of the Garden of pleaſure: we are in this world, kept out of Paradiſe with the ſhaking of a ſword: and doe we expect another Paradiſe in this Wilderneſſe of *Baca*, and valley of teares? Waſt thou not borne weeping, into the valley of weeping? Shalt thou not dye, and goe forth weeping? and canſt thou liue in laughing and merriment? While thou art heere obnoxious to ſo many miſeries, laden, and daily loding thy ſelfe with ſo many ſinnes, conflicting with ſo many tentations, beſet with ſo many enemies: canſt thou bee ſenſleſſe, or mad rather, to giue vp thy ſelfe to carnall pleaſures and delights? Remember thou art now in Babylon, and ſitteſt by the water-ſide of afflictions. A member of the Church, that now remembers Sion, and his owne Countrey, whence he is for the time baniſhed, will rather ſit downe and weepe, and mourne in the Countrey where they be ſtrangers, and cannot ſing the ſongs of God, rather than addict himſelfe to carnall pleaſures, and profane delights. This ſeemes to be the Apoſtles argument, 1. Pet. 2. 11. *As ſtrangers*

The vigill muſt goe before the holy-day: the faſt, before the feaſt.

gers and pilgrims, abstaine from fleshly lusts. Now a stranger lookes for no great matters in his iourney, nor expects pleasure till he commeth home,

2. Consider what little content or saciety there is in these pleasures. Let him try this conclusion who will, after *Salomon*: he shall finde hee shall sooner surfet of pleasures, than fill himselfe with them. One sweet morsell driues downe another, and still is the carnall heart vnsatiable. And it is with a man drunke with pleasures, as a man drunke with wine: his drunkennesse increaseth his thirst, but quencheth it not. Let a man compasse his pleasure in any kinde, he may thinke, the attaining of his desire will quench his desire: but it prooues but as water which the Smith casts on his coles; it seemes to abate and quench the fire, but it makes the inward heate and concupiscence more burning and raging than before.

Besides, the eye of the wise is cleere to discerne how little of true pleasure a carnall minde is capable of: and they themselues, who most enioy worldly pleasures, can sometimes conceiue their owne ioy to be onely in the face, and not in the heart: and that their laughter is like to madnesse, from the teeth outward, and not so inward as it seemes.

And seeing such pleasures as delight the carnall appetite, are seldome compassed without sinne, what true ioy can be there, where, in the heart, is fixed a sting of sinne, which marreth all the sport? Or, if the delight be sinfull, the conscience that smarts not for it in inioying it, is the worse, benummed, & seared, and farre from true ioy or pleasure, though outward

ward delights tickle him neuer ſo much: He laughs as a man in paine being tickled, but his vexation within is neuer the leſſe.

3. As there is little content in earthly pleaſures, ſo is there leſſe ſtability or continuance: *the time is ſhort*, 1. Cor. 7. 29. One well ſaith of pleaſures, that they *come like Oxen, ſlow and heauily, but goe away as Poſt-horſes, all on the ſpurre*, and ſtay not. How long doth the pleaſure of moſt delicate drinke ſtay beyond the ſwallowing, or of the moſt ſweet muſike beyond the hearing; or the moſt odoriferous ſmels, longer than the flower is held to the noſe? Spend whole dayes and nights in merry ſports, Playes, paſtimes: doth the delight laſt longer than the preſent fruition? And then leauing vs empty, doe they not recompence men with ſome ſorrow and griefe, that they ſeeme now robbed, either of their pleaſures, or of their time ſpent in, and for them? How truly are pleaſure and ſorrow called twinnes; no ſooner is one borne, but the other holds his heele? Yea, the faireſt and ſweeteſt earthly pleaſure is as hardly found without ſome moleſtation, as a Roſe without his thorne. Make the world thy Paradiſe, and thy belly thy God; thy Paradiſe ſhall caſt thee out ſhortly, and thy god which thou ſerueſt, ſhall pay thee the wages of thy ſeruice, and then thou ſhalt ſee it was but πρόσκαιρος ἀπόλαυσις, *pleaſure for a ſeaſon*, Heb. 11. 25. like *Ionas* his Gourd, ſoone worme-eaten and withered.

Dolor & voluptas mutuem cedunt: Breuior voluptas.

4. Conſider the danger of inioying worldly pleaſures, which is foure-fold. Firſt, a voluptuous life is a walking vpon ſnares and ginnes, which the wiſeſt and

4. Great dangers in worldly pleaſures.

and moſt oculate man hardly auoids without being taken. Alaſſe, how vaine is the pleaſure of birds, feeding about the ſnare ẏ immediatly ſhall bring them into the Fowlers bag! How vaine is ẏ ſport of fiſhes, playing with a deadly bait! So dangerous and vnſafe is it, to addict our ſelues to theſe alluring baits of worldly pleaſures. Now goe a while into your owne hearts, and ſee whether in thoſe worldly pleaſures you haue moſt ſwallowed, you haue not ſometimes ſmarted: if not ſo, whether if there bee any ſmart in ſinne, you had not cauſe by them. *Be not like the horſe or mule*, Pſal. 32. 8. yet the poore beaſt hauing once falne into a hole, will not fall into the ſame hole againe, if he ſee it: and poore ſilly birds will auoyd the ſame nets and ginnes, which had beſet them.

Auis vaga in eaſdem pedicas retiáque non incidunt. Hieron.

A *ſecond* danger is, the ſlaying of the ſoule, by the pampering of the body. 1. Tim. 5. 6. *Delicate widowes are dead while they liue*: there is no way to reconcile the ſeeming contradiction, but to ſay, that the delicate liuing of theſe widowes depriued their ſoules of the life, grace, & Spirit of God: and ſo being dead in ſin, & in ſoule, were vtterly vnprofitable, vnmoueable in duties of grace & heauenly life: This fearful eſtate, the following of pleaſures brought them into.

A *third* danger is, the loſſe and refuſall of heauenly ioyes and pleaſures. For God is not ſo prodigall of his beſt bleſſings, as to beſtow them where himſelfe ſhall be ſure to haue leaſt thankes for them, or themſelues are vnder-valued. Shall *Eſau* haue the birth-right, that preferres pottage before it? And ſhall hee haue heauenly treaſures, and laſting ioyes committed to him, and thruſt vpon him, that prefers

euery

euery trifling vanity, and baſe pleaſure before them? A carnall man is a natural foole: he had rather haue a piece of painted glaſſe, than a Diamond: and would a wiſe man beſtow a precious Pearle on ſuch a foole? No let him haue his choyce, and enuy it not to him, but pitty him, that with *Eſops* Cocke, contemnes a Pearle, and ſcrapes after a Barly corne. The miſery of this man is, to be delighted with his miſery

A *fourth* danger is, the indiſſoluble connexion of pleaſure and iudgement, to them that are louers of pleaſures more than of God or their duty. If thou wilt eate the forbidden fruite, and reach foorth thy hand beyond Gods allowance, to pleaſe thy ſenſes, in the day thou ſo doeſt, thou ſhalt dye the death. If the Paſtor will take his eaſe, and faile in his paines, the blood of his people ſhal be required at his hāds. If the young man will take his pleaſure, and walke in the ſight of his owne eyes, he muſt *remember, that for all this he muſt come to iudgement.* Luk. 16. 25. The Parable bids the rich man remember, Thou hadſt thy pleaſure here, and *Lazarus* paine: now therefore thou muſt be tormented, & he comforted. And woe to you that laugh now, for ye ſhall weepe and mourne, Chap. 6. 25. Eccleſ. 11. 9.

Nay, not onely are theſe two tyed faſt together, as with an Adamant chaine; but euery dramme of this ſweet pleaſure, ſhall be recompenſed with a Talent of ſorrow and griefe: As he that by a moments delight in meat and drinke, hath ſurcharged his ſtomake, and ſurfetted himſelfe, muſt recompence halfe an houres pleaſure, with ſome moneths of deadly paine.

5. Con-

5. Consider the difference betweene godly and wicked men: One hath lusts and pleasures, the other serues lusts and pleasures. Pleasures wil be knocking at the godly mans doore, & he sometimes lets them in, but he takes not thought to accomplish them, as the other doth, Rom. 13. vlt. They that are Christs, haue *crucified the flesh, with the lusts & affections*, Gal. 5.24. The one holds his pleasures and lusts against the Word, as wee haue heard; the other takes the Word, the two-edged sword, the sacrificing knife of our lusts, the pruning knife of our pleasures, and applies to himselfe, 1. The precepts, which command to *cast downe euery thing that is exalted against God*, 2. Cor. 10. 4. and to *possesse our vessels in holinesse and honour, and not in the lust of concupiscence*, which is directly contrary thereto, 1. Thes. 44. 2. The threatnings, which tell vs, *If we walke after the flesh, we shal dye*, Rom. 8 13. 3. The promises, which are all made to them that cleanse themselues from all filthinesse of flesh and spirit, (whereof voluptuousnesse is one) and to such as grow vnto ful holinesse in the feare of God, 2. Cor. 7. 1. 4. The examples of Scripture, as 1. Cor. 10. 6. that we should *not lust after things euill, as they lusted, with whom God was not pleased.*

Ita curandum corpus, vt & castigandū: 1. Cor. 9. vlt

6. Consider the examples of holy men, which will plainly demonstrate, that the people of God, and his deerest Saints were farre from a life led in pleasure. *Iacob* professed, *Few and euill haue my dayes been*, that is, full of affliction. And *Moses* chose to suffer affliction with the people of God: when hee was of age (saith the Text) he refused the pleasures of *Pharaohs* Court, and the treasures of Egypt. The

Gen. 47 9. Heb. 11. 25 26.

like

like of the Apoſtles, and other Saints. But eſpecially if we will be conformable to our Head: Did he ſpend his dayes or nights in pleaſure? Yea, was not his life painfull and ſorrowfull, &c? Doe wee euer reade of him that he laughed? but that hee wept, wee often reade.

The ordinary eſtate and condition of Gods people, is, to ſuffer aduerſity, Heb. 11. 25. The way to heauen is all ſtrawed with croſſes. By many afflictions we muſt enter into heauen, Act. 14. 22. And all that will liue godly in Chriſt Ieſus, muſt ſuffer perſecutions, 2. Tim. 3. 12. And wee muſt acknowledge the bitter things laid on the breſts of the world to be of God, to weane vs from the loue and pleaſure of it.

II. The ſecond Generall propoſed, is, *Markes* of a man, in whom pleaſures preuaile aboue the Word. And they are ſeuen. *7. Markes of a man in whom pleaſures choke the Word.*

1. An vnder-valuing of better pleaſures; as of Gods Houſe in earth, or in heauen: when men account of no ſuch pleaſure, as that they enioy in earth and earthly things. This marke is giuen, 2. Pet. 2. 13. They ſhall receiue the wages of vnrighteouſneſſe, as thoſe who account it *pleaſure to liue deliciouſly for a ſeaſon*, that is, when men, as Epicures, place their felicity in preſent pleaſures, which is indeed the life fitter for brutes, (whoſe ſoule, if it be not their ſenſe, riſeth not beyond their ſenſe:) then for men, who are not onely reaſonable, but Chriſtians.

Yet many ſuch there are in the world: as 1. When men are heauie to the temple: which argues no pleaſure in Gods preſence, nor in the preſence of Chriſt, who *Men vnder value. bitter pleaſures, fiue wayes.*

who walkes in the midſt of the ſeuen golden Candleſticks, Reuel. 1. Nor in the preſence of the Spirit, who blowes eſpecially there: nor in the preſence of the Angels, who deſire and ſtoupe downe to ſee the things handled, 1. Pet. 1 12. nor of the Saints, who are ſaid to *meet the Lord in Sion*, Pſal. 84. 7. Now where could a good heart with more pleaſure reſt it ſelfe, than in Gods reſting place, in Chriſts ſociety, in the way of the Spirit, in the Miniſtery of Angels, and fellowſhip of the Saints? Did not the Prophet count one day in Gods houſe better than a thouſand elſe-where? And did he not profeſſe, Pſa. 26. 8. Lord, I haue loued the habitation of thy Houſe, and the place where thine honour dwelleth? And was it not propheſied of all Beleeuers, that they ſhould aſſemble as Doues fly to their windowes, and as clouds driuen by the winde, Eſa. 60. 8?

Pſal. 8. 4. 10

2. When the delight is more in temporall food, than in ſpirituall; and a man can bee more ioyfull at his owne table, than at Gods. Whereas *Dauid* found nothing ſo ſweet to his taſte, as the Word, & preferred it before his daily food; yea, before his ſleepe, Pſal. 119. 148. Will not euery man ſay, that to taſte how good God is, is the beſt taſte? yet moſt men taſte more ſweetneſſe in the white of an egge, then in him.

3. When men haue more delight in the Diuels bookes, than in Gods: and can be more iolly in toſſing and ſhaking the cards and dice, than in turning and reading Gods Booke. Or to ſpeake of more lawfull recreation than they; If a man take more pleaſure in any recreation, than in better exerciſes, his

his pleaſure is ſinfull and choking.

4. When men take more pleaſure in their ſpeciall calling, than in their generall: in gathering money, than in gathering grace: in worldly riches more than in heauenly; now it is choking. *Dauid* eſteemed the Word aboue thouſands of gold and ſiluer. The wiſe Merchant eſteemed the Pearle aboue all his eſtate. And a good heart (as *Paul*) eſteemes all things dung and loſſe, for Chriſt. And according to the eſtimate of things, is the pleaſure and delight in them.

5. When men preferre an empty ioy, aboue fulneſſe of ioy the pleaſures of Gods left hand, before thoſe of his right, Pſalm. 16.11. a drop of pleaſure, before a riuer; and a drop of life in miſery, before the Well of Life in mercy and glory, Pſalm. 36. 8,9.

2. *Marke.* When men make light account of Gods Call, in reſpect of the call of their pleaſures; let them be otherwiſe neuer ſo lawfull, now they are ſinfull. Gods Commandements muſt ſtand by, while their pleaſures command them. 1. Sam. 15.3. *Saul* had an expreſſe Commandement to ſmite *Amalek*, and haue no compaſſion on man, woman, infant, ſuckling, Oxe, or Sheepe. But it pleaſeth *Saul* to haue compaſſion on the King, and the fat beaſts: A good booty: He ſhall enrich himſelfe with the Kings ranſome, and ſuch a large prey will ſpare his owne beaſts, at leaſt ſerue him for ſacrifice a long time. *Lots* wife had an expreſſe charge and menace, on paine of death, not to looke behind her: But the care of her houſe and goods, with the loue of her friends, made her

her forget the Commandement, to her owne deſtruction. God commands, not to ſweare at all, but paſſe the ordinary ſpeech by yea and nay: Yet men ordinarily ſweare, and accuſtome themſelues to breake the Commandement: Why? for it is their pleaſure, and cuſtome, and they cannot leaue it. God commands to doe no ſeruile worke on the Sabbath day, not to meddle with the duties of the calling, *no manner of worke:* Oh but now it would pleaſure my neighbour, and aduantage my ſelfe to ſerue a cuſtomer. Now a man is at the command of his owne pleaſure, and Gods Law muſt ſtand aſide. God commands, not to runne eaſily out of our calling on the weeke-day, or if any time be to be ſpared, to redeeme it to the generall. But games, or ſports, or drinking-company calls day by day: now farwell the Commandement, Gods Booke, and counſell: farwell both callings, nothing can call ſo forcibly as his play and paſtime; nothing ſo neceſſary, nothing ſo pleaſing. What other is the cauſe of all adulteries, ſlanders, reuenges, railings, murthers, and effeminate contentions among men, but that they are as ſlaues to their owne luſts, and the command of them, and Gods Commandements can take no place?

3. *Marke*, When a man will not bee at ſo much charge for God, for good duties, and his owne ſaluation, as for his pleaſures and luſts. When men can waſte and riot out abundance of money in feaſting, gaming, exceſſe of apparell; but to maintaine Gods Worſhip, to feaſt or cloath the poore ſeruants of Chriſt, they haue no will or deſire: nay, their hawkes and dogs are more chargeable to many, than

God

God himselfe, his seruice, and all the poore members of Iesus Christ. Let pastime call, there are pounds and pieces ready: But let the poore call, let the Law, and good order call for them, there are not pence wrung out: let Preachers call, not good words.

4. *Marke.* When a man cannot bee at so much leisure for God and good things, as for his owne pleasures, and carnall desires. Hee grudgeth no time spent in pleasure, but all, or the most time in Gods seruice is but lost. Hee can waste out houres, and weekes, and moneths, in sports, can sit nights and dayes at Cards, or Dice, or other vaine exercises; but with much tediousnesse sit out an houre in Gods House. He hath sundry houres in a day for himselfe or his friend, to communicate and talke together, to order family-businesses, but very seldome takes halfe an houre to conferre with God priuately, in reading the Scriptures, in prayer, meditation, or instructing his family: one halfe houre in a moneth is too-too much, and may not be spared. How little is God and his Word beholden to these men, who are vnderlings to their pleasures?

Yea, some are so dogged, and such enemies to goodnesse, that as they cannot take any time themselues, so will they not be perswaded to allow any time to others about them, for any good exercise. No time that their seruants and children waste otherwise, is comparably troublesome to them, as that which they imploy in reading, hearing, or such like exercises. So malignant is the constitution of many, that although their seruants would redeeme the houre of a Lecture, twice ouer in a weeke, yet

like hard task-masters, they will not affoord it at any hand, but esteeme of Gods Word and seruice as *Pharaoh, Ye are too idle*, and *Moses and Aaron make the people idle*; and so hold them straiter on that Day, though they remit all the weeke after. Let *Pharaohs* strokes warne them betime. It was noted a great disproportion in *Salomon* himselfe, to spend seuen years in building Gods House, and thirteene in his owne. Yet our times spend seuen, and thirteene in their owne houses, none, or very little in Gods.

Exod. 5. 17.

5. *Marke.* When men shunne all molestation, and the meanes which would set them free from their slauishnesse, and seruice of pleasures. When in Gods house they cannot endure such teaching, & teachers, as would pull them both from vnlawfull pleasures, and the abuse of lawfull: Such men as *Micah* neuer propheſie good vnto them: For who would willingly haue his eye pulled out, or part with his lusts as deare as his eyes? Hence are all the stirres and tumults against godly Ministers: they would preuaile against wicked mens pleasures: but they will not be tormented before their time: they will rather abstaine from Gods House after, ordinarily and wilfully.

So when men at home shunne all gracious and sauory communication, driuing away all mention of God from their tables, from their discourses, and please themselues in following vnsauory and vnfruitfull, if not hurtfull speeches, all the day long. Also, when they distaste godly and fruitfull company by whom they might helpe their soules out of the snares they are in: the man is an abomination to them,

them, that hath good & ſauory words in his mouth. Oh this is to binde him for the time to his good behauiour: hee muſt not ſweare, nor ieſt, nor ſcorne, nor be looſe and corrupt in his ſpeeches; and than muſt he ſew vp his lips, and ſay nothing. But looſe and libertine company, that will ſweare, and drinke, and game, and raile againſt theſe ſtrict fellowes as as faſt as he, theſe are his delight: now he can be pleaſant and iolly, and as a fiſh in his owne element.

6. *Marke.* Immoderate ſorrow when hee cannot obtaine his pleaſure, is a note of a man ſubdued by pleaſures, in whom Gods Word hath no part. 1 Kin. 21 4. *Ahab* is ſicke, and caſt vpon his bed, for *Naboths* Vineyard: for he cannot tell how to compaſſe it. All *Hamans* honour and fauour with the King pleaſed him not, becauſe *Mordecai* bowed not vnto him. 2. Sam. 13. 2, 4. *Ammon* was vexed ſore for his ſiſter *Thamar*, grew ſicke and leane. He that inioyes a thing moderately, can bee moderate in the forgoing of it: What lightly loue, I can lightly leaue. But if *Dauid* loue *Abſolom* too well, hee will grieue becauſe he cannot dye with him, nay for him: *Would God I had dyed for thee, O Abſalom, my ſonne, my ſonne.* Affections are ſo much the more impotent in the loſſe, as they are more potent in the fruition of any thing.

7. *Marke.* The immoderate feare of death, as the end of all pleaſures and delights: the memory of it is bitter to a man ouer-ioyed in his pleaſures, the approching of it dreadfull, but the ſtroke of it moſt dolefull: becauſe he hath no better, or other pleaſure in his heart for the preſent, than that which the

world affordeth, which hath gone with him as long as she could; and much lesse any expectation of any hereafter.

These are sure markes of him that is ouercarried with pleasures against the Word.

The goodnesse of the giuer commends the gift.

III. Now seeing wee are not Stoicks, to condemne all pleasures, nor vnthankefull declamers against Gods goodnesse, that hath filled our liues with comfort, neither may vnwisely cast away the good with the refuse; and seeing our liues, without some pleasure, would be as a long iourney without any Inne; much labour, no comfort or refreshment: Let vs learne in the next place, how to carry our selues toward, and thorow our pleasures, so as they may not be choke-weeds, either of the Word, or our owne saluation by it.

5. Generall rules how to carry our selues thorow our pleasures.

1. The person must be sanctified.

The *first Rule* concernes the person affecting pleasures, who must looke hee be a sanctified man. For (saith the Apostle) onely *to the pure, all things are pure* Tit. 1. 15. Neither is there any true peace or pleasure, without peace of conscience, and the sence of remission of sinnes: for sinne thrusts out true pleasure; and here we say, as *Iehu* in another case, 2. King. 9. 22. *What peace, so long as thy sinne remaineth?* And wee reade in Scripture, that onely the *godly and righteous* are commanded *to reioyce*, Psal. 32. 11. And 40. 16. *Let all those that seeke thee, reioyce and be glad in thee.* It beseemes onely the vpright.

2. The choyce: for

Matter.

The *second Rule* concernes the choyce of our pleasures, three wayes: 1. For the matter: 2. For the circumstances: 3. For the kinde of them.

1. For the *matter*, they must not be *pleasures of sinne*, which

which euery godly man muſt refuſe, with *Moſes*, Heb. 11.25. For to reioyce or delight in ſinne, is the top of wickedneſſe: and all ſuch end either in repentance, or damnation. But for the matter, they muſt be in their nature either good, or at leaſt not euill. Therefore they that paſſe their dayes in ſurfetting, drunkenneſſe, chambering, wantonneſſe, luſts, vncleanneſſe, vnlawfull ſports and recreations, haue made an ill choyce for themſelues, of that which ſhould bee hateſull to all Chriſtians: ſee Eſa. 5.22. Habak. 2.15. Math. 24.45.

2. Suppoſe our delights be good in their nature, & matter, yet if they be bad in *circumſtances*, wee may not now chuſe them, as indifferent. If any lawfull delight haue ſome blot vpon it, or be become a faſhion or guiſe of profane men, who are exceſſiue and inordinate in it, if I may forbeare and chuſe another, I muſt not meddle with that. The Apoſtle, Phil. 4.8 will haue vs delight in nothing but that *which hath ſome vertue, praiſe, or good report in it.* *Circumſtances.*

This Rule will make choyce of the beſt recreations, of beſt example, beſt vſe, and leaſt abuſed. It will chuſe the beſt faſhion, of apparell, of the moſt ſober and graue of our ranke, and ſhun ſuch as haue the note of lightneſſe, curioſity, vaine affectation, new-fangledneſſe, and faſhioning to the times. But how many caſt off all conſideration of adiuſed circumſtances? out of which, the inioying of lawfull pleaſures is moſt vnlawfull. As for example: Suppoſe ſome kinde of Stage-playes were lawfull, were it not vnlawfull to play in a Church? Suppoſe dicing and carding were as lawfull as moſt men would haue them,

them, must therefore Ministers bee gamesters, women dicers, children and seruants passe away their time in such games? Nay, because eating, drinking, and sundry games, as bowling, shooting, be lawfull, must I therefore, or may I doe these in all companies? May I sort my selfe with swearers, ruffians, riotous persons, without respect of company? were not this to ensnare my selfe, and offend others? Yes: For fit circumstances are the graces or disgrace of most lawfull pleasures.

Kinde. Non subtrahuntur voluptates, sed mutantur pijs. August in Psal. 74.

3. For the *kinde*: Make first choyce of the best kind of pleasures: First, because it is a note of a good man to desire to reioyce with the *ioy of the people*, Psal. 106.5. Secondly, as the godly are different from the world in all their courses, so also in their pleasures: now the worldlings chiefe pleasure is, when his corne, and wine, and oyle is increased, Psalm. 4.7. Thirdly, this kind of pleasure will make vs not merrier onely, but better both in body and minde.

Quest. Wherein stands the ioy of Gods people.

Ioy of Gods people is in 7. things.

Answ. 1. In the Lord himselfe: Psal. 37.4. *Delight thy selfe in the Lord.* Phil. 4.4. *Reioyce in the Lord alwayes, and againe I say, Reioyce.* And why? For first, a man hereby returnes to his true pleasure againe. When man forsooke God, true pleasure forsooke man: and when men chiefly delight in God, they goe backe againe to the chiefe Good and pleasure. Secondly, why doe we loue or delight in any outward thing, but because of the beauty and pleasantnesse of it? But, can there be so much beauty or pleasantnesse in the creatures, as in the Creator? Thirdly,

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what a ſhame is it for Chriſtians, not to bee able or willing to find ſo much ioy and delight in the Lord, as wicked men doe in forced merriments? Fourthly, is not that the perfect ioy, which ariſeth out of the preſence of that which is moſt perfect, and ſhall be moſt perfect in heauen, becauſe of the immediate fruition of him who is moſt perfect? Fifthly, is not this the next way to perpetuate our ioy and pleaſure, to ſet it on him who is euerlaſting and indeficient?

Beſides all this, we all know, that the true pleaſure of a Chriſtian is, 1. For the preſent, in the fauour of God, reconciled by Chriſt: onely *by his atonement*, the ſoule is at ſweet peace and repoſe in his loue, as the child in his fathers armes, Rom. 5. 11. 2. For time to come, *in his mercie and ſaluation*, Pſal. 9. 2. and 13. 5. 3. In his preſence, when hee ſhall bee a *Sunne* vnto him, to refreſh and reuiue him, Pſal. 84. 11.

2. In Ieſus Chriſt; Phil. 3. 3. Wee worſhip God in the ſpirit, and *reioyce in Ieſus Chriſt*. The wiſe Merchant takes more pleaſure in the Pearle, than all his ſubſtance beſide. *Paul* accounts all things loſſe and dung in compariſon of him. The bleſſed Virgin reioyced in God her Sauiour: and *Zacheus* receiued him ioyfully. How can the faithfull ſoule, being the chaſte Spouſe of Ieſus Chriſt, delight in any thing in the world, aboue, or comparable to her ſo ſweet Head, and deare Husband? If wee, as chaſte Virgins conceiue Chriſt in our hearts, and claſpe him with the armes of faith, *Zachary*, here is cauſe of ſound ioy, and true pleaſure indeed. Take delight in his Natiuity, but eſpecially in thy natiuity by him.

3. In the teſtimony, and graces of the Spirit. Firſt, in the teſtimony of the Spirit, that our *names are written in the Booke of life; in this reioyce*, Luk. 10.20. This ioy in the holy Ghoſt is *vnſpeakable and glorious*, 1 Pet. 1,8. He is the great *Comforter* of his Church, an euerlaſting Spring of ioy and pleaſure, which no wicked man euer taſted of, Ioh. 14.16. Secondly, the graces of the Spirit are full of delight: faith hath a ſpeciall pleaſure, called, *The ioy of faith* Phil. 1.25. Euen temporary faith hath great ioy, much more iuſtifying faith. Hope alſo hath his pleaſure, euen the expectation of pleaſure at Gods right hand for euermore, Rom. 12. 12. *Reioyce in hope*. What a ſweet pleaſure is it in the ſpring, to ſee our ſeeds and plants grow and come vp in our gardens? How much more pleaſant is it, to ſee the buds of the Lord grow in our hearts, to the vn-rooting and ouer-maſtering of the weeds of ſinne? Sweet is the contentment of grace: but the comforts of Gods Spirit, bedewing the ſoule in the thirſt of it, is like a ſhadow in a great drought.

4. In the Word and Ordinances of God: Pſ. 112. 1. Fearers of God *haue great delight in his Commandements*. The Goſpell is a deepe Well of precious promiſes; and the Spirit worketh *conſolation by the Scriptures*, Rom. 15.4. There is the ioyfull tidings of ſaluation: there the doctrine of free Remiſſion of ſinnes, and Redemption by Ieſus Chriſt, is proclaimed: there are the pleaſures of Gods Houſe, and the Word which is food for Gods children; Cloath an infant with gold and pearles, and make it heire of the whole world, yet nothing pleaſeth it but the

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breſt-milke: ſo heere. In the Word alſo are deſcribed the wayes of wiſedome, which are *wayes of pleaſure*, Prou. 3. 17. and all thou canſt deſire, is not to be compared to her.

5. In the teſtimony of a good conſcience: that they walke in ſimplicity, and godly pureneſſe, and not in fleſhly wiſedome, 2. Cor. 1. 12. and haue not willingly moyled their conſcience in luſts and pleaſures, but haue cheriſhed the luſt of the Spirit againſt the luſts of the fleſh.

6. In the communion of Saints; to enioy their fellowſhip, being preſent, and reioyce to heare of their well-fare being abſent: To reioyce in the proſperity of the Church; as *Iethro*, when hee heard of all the good that God had done for Iſrael, Exod. 18. 9. Yea, to preferre Ieruſalem before our chiefe ioy, Pſal. 137. 5. 6, when the Goſpell runnes with free paſſage.

7. In Euangelicall obedience, both in action and paſſion for the Goſpell. Firſt, ſerue God with cheerefulneſſe, Deut. 28. 47. as Chriſts meate and drinke was to doe the will of his Father, *in this he reioyced*, Pſalm. 40. 8. Secondly, reioyce euen in afflictions for the Goſpell, and for the Name of Chriſt, as wherein is greater pleaſure then in the honour and greateſt pleaſures of the world. Gal. 6. 14 God forbid I ſhould reioyce in any thing but *the Croſſe of Chriſt*. Heb. 10. 36. the Saints *with ioy ſuffered the ſpoyling of their goods*, and would not be deliuered. Col. 1. 24. *Now I reioyce in my ſufferings for you, &c.* For, is there not more true pleaſure, in helping Chriſt (as *Simon*) to beare his Croſſe, thã by the ouerflowing pleaſure of the world

to forget Christ and a mans selfe?

Oh therefore let vs lay fast hold on these pleasures, what euer profit or pleasure we forgoe for them. Bodily pleasures are not so alwayes, but as the body is disposed to them: what can delight a sicke, pained, and dying body? But these pleasures, being in themselues true and sound, are neuer irksome, neuer lothsome as the other. And whereas bodily pleasures are at last fugitiues and runnagates, when their Master hath most need; these neuer forsake their Master, neuer take their leaue, but are perpetuall, yea, eternall.

That is the *second Rule*, for the choise of pleasures.

The *third* concernes the manner, and measure: in foure particulars.

3. *The manner of vsing our pleasure,*
1. *Weanedly*

1. Vse them *weanedly: reioyce, as not reioycing*, 1. Cor. 7. 30. Powre not out thy heart to pleasure, but be moderate and retyred. A wary Christian will euer be allaying his wine with water, and make a measure to his pleasure. Prou. 25. 16. *If thou hast found hony, eate not too much.* We may soone take too much of these hony-sweet pleasures.

2. *Watchfully.*

2. Vse them *watchfully*. Consider how easily they steale the heart, and filch the time: How Satan wraps vp infinite sinnes in these sweete-sugred pleasures: And how hard it is to escape shipwracke by them, impossible to escape dangers; some haue auoyded one, neuer any auoyded the other.

3. *Wisely.*

3. Vse them *wisely*. First, not seeking, or not addicted to pleasures. It is no wisdome to be formost, or Instigators. Secondly, rather vsing pleasures than

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inioying them. To vſe a thing, is for ſome other thing: to inioy it, is for it ſelfe: whence *Auguſtine* ſpeakes of ſome who *inioy their gold, but vſe their God*; becauſe they beſtow not their money for Gods ſake, but worſhip God for monies ſake: So, many among vs may truely be ſaid to inioy their pleaſures and vſe their Religion. Thirdly, diſtinguiſh recreations from the vocation: both *for inſtance in them*, which is the ſinne of our Gentry and their followers who haue no vocation but recreation: and *for the end*; the vocation is to get meanes of liuing, to inrich a mans ſelfe, and get money, for his owne and others good; but God hath neuer ſet apart play to this purpoſe; and how fond are they that vſe ſport to begger themſelues and their Family? Fourthly, reſtraine wiſely thy paſſions about thy pleaſures, and vſe them not as occaſions of diſcord, impatience, ſwearing, or any impotent paſſions.

Auguſt. de ciuit Dei, lib. 11. Cap. 25.

4. Vſe them *Chriſtianly*: 1. Maintaining the fight betweene the fleſh and the Spirit: 1. Pet. 2. 11. Luſts doe alwayes fight againſt vs, and therefore we muſt alwayes fight againſt them. 2. Manifeſting, that we loue not the pleaſures of our pilgrimage better than the pleaſures of our Countrey: for no wiſe man will be ſo delighted with the light of the Moone, as to contemne the light of the Sunne. 3. Fearing pleaſure more than miſery: becauſe the bitter root of affliction (as the Fig-tree) brings oftentimes moſt ſweet fruit, but the ordinary end of pleaſure is bitterneſſe and ſorrow.

4. Chriſtianly.

Now conſider heere how great was the temperance of former ages, in regard of outward pleaſures

ſures. How plaine and homely the ages before the giuing of the Law were, the whole ſtory ſheweth. Vnder the Law, how coorſe was *Elias* mantle! how ſparing his diet! that when he had eaten, the Angell came the ſecond time, and bad him eate more: but our ſuperfluity is ſuch, as we haue need of an Angel to come daily and bid vs eate leſſe. How coorſe was the fare and diet of the new Teſtament, in *Iohn Baptiſt*! how remote from the pleaſures of this life! *Timothy* ſo abſtinent, as *Paul* bids him drinke no more water, but a little wine for his healths ſake. But if *Paul* were to write to a number of our *Timothies*, who are ſo buſie with health, he would charge them if they loued their health or life, to drinke no more wine.

Such was the auſterity of former ages, ſome few hundred yeeres after the Apoſtles, as brought a great ſuperſtition and blinde deuotion, wherewith the Church and world hath beene euer burthened ſince, and could not be deliuered. But now, ſo farre is the world degenerate, and gone to the contrary, as the exceſſes and ſuperfluities of it haue brought in euery whit as much Epicuriſme and Atheiſme: and the true God was not more departed from in that blinde god, than in this belly-god. So hard it is to walke in a meane, in the offers of pleaſures.

Conſider alſo what great loſers they become, that dote vpon pleaſures. As the fooliſh Fly, delighted with the light of a candle, regards not the heat of the flame, but burnes firſt one leg, afterward another, and ſtill takes no warning, till it be wholly conſumed. So worldly pleaſures make men, firſt, ſenſleſſe

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to good things, then, dead and deafe to admonition, and senſleſſe of ſmart, till they loſe Religion, I had almoſt ſaid, reaſon it ſelfe.

The *fourth Rule* concernes the ſeaſon of pleaſures. Eccleſ. 3 4 There is an appoynted ſeaſon for euery purpoſe vnder heauen: *a time to weepe, and a time to laugh*: therefore there is a time, when it is vnſeaſonable. It is the Epicures faſhion, at all times to haue his garments white, and at no time to haue oyle wanting to his head, Eccleſ. 9. 8. And of the rich Glutton, to be arrayed in purple, and fare deliciouſly euery day, Luk 16. He that followes paſtime, is a waſter and ſcatterer, and a gameſter is none of Gods creatures: God allowes him no place in heauen, or earth. To follow ſport euery day drawes a man to as much profaneneſſe as *Eſau*, whoſe wantonneſſe brought him to forgoe his time, the bleſſing of his father, the fauour of God, and his owne ſaluation. *4. The ſeaſon of pleaſure.*

Firſt therefore, the ſeaſon of worldly pleaſures muſt not be the time of our calling; in which euery man muſt abide. They are not ſo good as the calling and duties of it, and therefore this muſt not be hindred by them. Whence one aptly calls pleaſure a *parentheſis* comming betweene our labours, which hinders not, but helpes the *ſeries* and courſe of them. *Foure vnſeaſonable times for pleaſure.* 1

Secondly, the ſeaſon of worldly pleaſures, is not the Sabbath. When our hearts ſhould attend the Word, or be vpon it, we muſt not ſuffer our mindes to wander after pleaſures. When our tongues ſhould be talking of Gods Word, and ſpeake in the language of Canaan, it is vnſeaſonable they ſhould be walking 2

walking and wandring about pleaſures & paſtimes. And ſeeing our Text hath taught vs, that there is ſuch a force in pleaſures to choke the Word, the taking of pleaſures on the Sabbath, when wee ſhould be at holy exerciſes, muſt needs bee more dangerous to diſtract the minde, and driue out the Word, and dead all motions and affections ſtirred by it, than to worke in the calling: Whence a Father hath well ſaid, that *It is better to goe to plough on the Sabbath, than to goe a dancing.*

In Sabbato melius eſt arare quàm ſaltare.

3 Thirdly, the ſeaſon of worldly pleaſures is not, when God layes an heauie hand on vs, or ours: when God afflicts the conſcience with ſence of ſin; Oh this (with many) is melancholy and ſadneſſe; now call in carnall company, muſike, gameſters, and merry companions: whereas now is the time for that counſell, Iam. 4.9. to caſt our ſelues into ſorrow for ſinne; *Suffer affliction, ſorrow, and weepe; let your laughter be turned into mourning, and your ioy into heauineſſe; caſt your ſelues downe before the Lord, and he wil lift you vp.* This is to worke with God, the other againſt him.

So when men are afflicted with ſickneſſe, and God calls to ſack-cloth; now muſt neighbours come in, and helpe him to paſſe the time, with cards, dice, drinking, ſwearing, and all carnall merriments. O miſerable comforters! Is any among you afflicted? let him pray, ſaith Saint *Iames*, Chap. 5.13. Is any ſicke? let him call for the Elders of the Church, and let them pray, &c. But theſe ſay, Let him play, and call the Elders of the Pariſh, and let them play with him. See how you comfort the ſicke, Prou. 25.20. *As*

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he that takes away garments in a cold season, so is hee that sings songs to an heauie heart. And see how hee is comforted! he thrusts mourning out of his house, when his heart remaines the *house of mourning*,

Fourthly, the season of worldly pleasures is not, when Gods iudgements breake out against our brethren: Either when iudgement begins at the House of God, that it is not well with the Church: thus good *Vriah* refused comfort, 2.Sam.11.11. and *Mordecai*, Hest.4.1.2. And *Nehemiah*, Chap.2.1.3. And the sinne of the great men in Iudah (Amos.6.6.) was *They drinke wine in bolles, and stretch themselues on Iuory beds, and annoynt themselues, &c.* but, *no man remembreth the afflictions of Ioseph.* Or when the hand of God lyes heauie vpon our neighbours, that are of the same flesh with vs: Rom.12.15. *Weepe with them that weepe.* For we are all one body, and one members of another; and *if one member suffer, all ought to suffer by consent.* 4 1.Cor.12.26.

These are vnseasonable times for the prosecuting of pleasures and therefore now wee must refraine from them.

The *fifth and last Rule* concernes the end of pleasures. The goodnesse of a thing is measured by the good end of it: and (we say) All is well that ends well: so heere. The end then of pleasure must not bee for pleasure: for then pleasure were the chiefe end, and the chiefe good. Nor to take pleasure in pleasure: onely wee may take our vse of some pleasures, and not powre out our hearts vnto them. For this infatuates a man, and puts out his reason and sences, that he can see no shame he puts himselfe vn- 5. *The end of our pleasures.*

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to. What a ſhame was it, (which yet *Samſon* diſcerned not:) that hee, who would not turne his face from a thouſand men at once, ſhould now become a ſlaue to a lewd woman that had vſed him moſt vilely? Nay, he that was ſtrong enough to match a Lion, is foyled by his luſt, and ſottiſhly vanquiſhed vnder the feet of an harlot. Looke on a man giuen to drinking, gaming, whoring, &c. this man will ſort himſelfe with the baſeſt companions in a Towne, rather than ſit out: euen great Princes, loded with Flagons of wine, will *ſtretch out their hands to ſcorners*, Hoſ. 7. 5.

Three ends which we muſt aime at in our pleaſures,

This muſt not bee the end of our pleaſures: but, 1. To make vs better, not worſe: not more looſe or diſſolute, but more thankfull to God, more cheereful in the duties of our callings, more able to pray, meditate, heare, and doe good to our ſelues and others. Therefore when our pleaſures make vs heauie and vnfit for good things, (as the pleaſures of Egypt made Iſrael loth and ſlow in going forward to Canaan:) now they are ſinfull, though not in themſelues, yet in their end, and our vſe, becauſe they choke as thornes. 2. To put vs in minde of ſuch heauenly pleaſures as are reſerued for the faithfull at Gods right hand: as the firſt fruits in the Law put the Iſraelites in minde of a full harueſt Now we doe but taſte before-hand how good and gracious the Lord is: then wee ſhall be ſatisfied with his fulneſſe and ſweetneſſe. If he prouide ſuch things in our Priſon, what in our Palace? 3. So to enioy pleaſure for the preſent, as we lay vp more for heereafter, and ſo make them all helpes to the true and laſting

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pleaſure: ſo *Dauid*, from the abundant Table that God had ſpred for him, from his full and ouer-running cups, from the oyle wherwith God had anoynted his head, gathers ſtrength and reſolution to dwel a long time, and ſpend all his dayes in Gods Houſe and ſeruice, Pſalm. 23. vlt. and Pſalm. 34 9. 10. becauſe the Lord ſuffers his Saints to want no good thing; therefore they are ſtirred vp to feare the Lord.

Attaine this ende of pleaſure, and thou haſt attained an endleſſe pleaſure.

Motiues thus to carry our ſelues through our pleaſures.

Reaſons thus to carry our ſelues through pleaſures.

1. Slaues to pleaſure, neuer conquer with Chriſt, and therefore ſhall neuer raigne with him. 2. A regenerate heart deſires liberty from the ſlauery of pleaſures, and counts it a death to bee inthralled to them, Rom. 7, 24. They goe to God with *Rebecca* when they feele the ſtruggling of the fleſh and ſpirit in themſelues, and complaine as ſhe of the Twinnes in her wombe. 3. Chriſt came into the world, and made choyce of an afflicted way to heauen, rather than a faire way of earthly pleaſures: that we might follow him therein, as the ſafeſt way to our Countrey. *Greg.*

So much of the three ſorts of bad ground.

We come now to the fourth, which is good.

Verſe. 8. *And ſome fell on good ground, and ſprang vp, and bare fruit an hundreth fold.*

Compared with the 15. verſe.

15. *But that which fell in good grownd, are they,*

which with an honeſt and good heart heare the Word, and keepe it, and bring forth fruit with patience.

HEre conſider, as in the former, 1. The ſoyle, *good ground*: where, firſt, how it comes to be good: ſecondly, how it is knowne to be good, namely, by *hearing with honeſt and good hearts.* 2. The ſucceſſe of the ſeed in it, fruitfulneſſe: 1. For the meaſure, or plenty, *an hundreth fold.* 2. For the continuance, or conſtancy, *with patience.* Of theſe in their order.

And firſt, how the ground doth come to be good *Anſw.* It is called *good, non à priori*, becauſe the Word findes it ſo; but *à poſteriori*, becauſe by the Word it is made ſo. Euery mans heart by nature is a ſtiffe ground, a barren and curſed earth: *The whole imagination of mans heart is onely euill continually: Euery man is a beaſt in his owne vnderſtanding*: Paul himſelfe, now an elect Veſſell, is *by nature the child of wrath as well as any*, Epheſ. 2. 2. But a ſtiffe and bad ground becomes good, by good husbandry & manuring: ſo do our harts, by the husbandry of the *good Husband-man*: He alone changeth the heart: He takes away the ſtones and ſtifneſſe of it, and makes it a ſoft heart. So the Apoſtle *Paul*, ſpeaking of himſelfe conuerted, ſaith, *By the grace of God I am that I am*, 1. Cor. 15. 10. He onely can *create a cleane heart, and renew a right ſpirit in a man*, Pſal. 51. 10. and *put his feare into his heart, that he ſhall neuer depart from him*, Ier. 32. 40.

Ioh. 15. 1. *Si debeo totum me pro me facto, quid debeo pro me refecto?* Aug.

Doctr. Some ſeed falls on good ground. Though there be but a ſmall parcell of good ground, in compariſon of the bad, yet ſome there is where the ſeed

Doct. Some ground which the Word falls vpon, is good.

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is caſt. It is true, that where the Word is preached, it is to moſt in vaine; as here, three to one loſe their parts in it: But yet ſome good there be; the ſeed falls into ſome good ground; in ſome, though very few, it is ſucceſſefull. When the whole world was a field of brambles fit for the fire of Gods wrath, yet of *Noah* he ſaith. *Thee haue I found righteous:* and he being a Preacher of righteouſneſſe, ſhall make an Arke, if it be but for *eight ſoules*, Gen. 7. When all Sodome was as a curſed Heath, and a dry Wilderneſſe, yet *Lots* family was a little pikle exempt, in which the Word became fruitfull, Gen. 19. In the Miniſtery of the Prophets, much of their labour was loſt, as themſelues lamentably complaine, Eſa. 49. 4. and 53. 1. *Who will beleeue our report? or to whom is the arme of the Lord reuealed?* ſhewing, that very few will beleeue the doctrine of Chriſts humiliation and abaſement: to which, that place leades vs in Ioh. 12. 38. and yet there was *one of a City*, and *two of a Tribe*, and ſtill a *ſmall remnant* whom the Lord would ſaue.

Our Lord Ieſus, while himſelfe preached the doctrine of the Goſpell moſt cleerly, and confirmed it powerfully by many miracles, yet but one heere and there receiued it, ſcarce one of a thouſand: ſo as himſelfe laments their hardneſſe of heart, and weepes ouer Ieruſalem: and ſaith plainly, that few ſhall be ſaued, and that the way which leads to life is narrow, and the gate ſtraite, and few find it. But yet he hath *a little flocke*: *Feare not, little flocke*, Luk. 12. 32. When many tooke offence at his doctrine concerning the eating of his fleſh, Ioh. 6. yet his Diſciples

acknowledged that hee had the words of eternall life. Ioh. 10.20. When some said he was mad, and had a diuell; others said, These are not the words of him that hath a diuell, nor yet the workes: for, can the diuell open the eyes of him that was borne blinde? When the multitude decreed to excommunicate whosoeuer should confesse him, yet the Blinde man will iustifie him in the Synagogue, Ioh. 9. When the whole Councell and body of Iewes assemble against him, there is a *Simeon*, a *Zachary*, *Hanna*, and *Elizabeth*, which adore him: yea, at his Crosse, his mother, his Disciple *Iohn*, and many other good women.

The Disciples of our Lord, when they preached after him; some raised vp persecution, but some beleeued; sometimes one of a City, as *Lydia*, Act. 16. 14. And sometimes a few more, as at Athens, Act. 17.32. some mocked at the Resurrection, but some claue vnto *Paul*, as *Dionysius* the *Areopagite*, and *Damaris*, and some other: see Rom. 10.16. And euer since, the smallest number receiue the Gospell; yet some doe, who are as the gleanings, to the harueſt; and as the Grapes to the vintage, and but an handfull to the rest.

Reas. 1. *Reasons.* 1. From the similitude in our Parable: such is the wisedome and care of the Husbandman, that he will not bestow his seed where is no hope but that all the seed and labour will bee lost: though there be many stones, and many thornes in a field, he will sowe, because all is not so; but if it were all so, hee would not lose his seed: so the Lord, the wise Husbandman of his Church, will much lesse bestow

his

his labour & husbandry on a soyle altogether hopelesse and fruitlesse: but he will see some good ground intermingled, for whose sake he doth bestow his seed. Againe, doth the seed belong to any but good ground? or doth the Word properly belong to any but the true Beleeuers? No: it hath an effect in others but it is the portion onely of these.

2. The proper end & vse of the seed is, to gather in an harueſt: and the proper end of the Word is, to gather and preserue a Church vnto Christ. God hath sanctified a Ministery, *for the gathering of the Saints*, Ephes. 4. 11. Christs owne Ministery in Ierusalem was, to gather them to life and safety, *as the Hen gathers her chickens*, Math. 23. 37. and to worke faith in so many as are ordained to eternall life, Act. 13. 48. And therefore, where God sends and continues his Word faithfully preached, there are some to gather, some to be brought to the faith, one time or other. The grace of God hath appeared, bringing saluation Tit, 2. 11. And therefore ordinarily, where God affoords this grace, it brings saluation to some, though neuer so few: ordinarily the Word attaines euen this end in some. 2

3. As the Lord, when he will prosper a people, and maintaine their naturall liues, blesseth the seed sowne, to increase, and thereof giues them an harueſt: but on the contrary, when he will send a famine to consume, he affoords them no seed, or no harueſt: Euen so, where he hath a good purpose to preserue any to eternall life, he sends the Word to this purpose. *Paul* must goe to Corinth, and stay there a yeere and sixe moneths, because the Lord had 3

had much people in that City, Act.18.10,11. For their ſakes it is ſent and for their ſakes continued: inſo much as the Apoſtle, 1. Theſ. 1.4,5. doubts not to make it a note of the election of ſome, where God ſendeth a powerfull Miniſtery. And contrarily, where God hath no delight in a people, and none to call by the ordinary meanes, he ſends *a famine of the Word*, Amos 8.11. When the Nation of the Iewes proues ſo barren, as the labour is not worth the while, then the Kingdome ſhall be taken from them and giuen to a better people, Math.21.43 As in the times of ignorance, and darkeneſſe of Popery, for many hundred yeeres together, when was no preaching no ordinary meanes: which times God hath now ouer-paſſed, and now admoniſheth all to repentance. So as wee doubt not, but where Chriſt vttereth his voice, he hath *ſome ſheepe to heare him*, Ioh.10,27. ſee Act.22.18.

4 4. Thoſe many epithites and titles giuen to the Scripture, ſhew the ſame. The Word is called, *The miniſtery of the Spirit, of life, of righteouſneſſe*, 2. Cor. 3.8. becauſe it ordinarily findes out ſome, in whom it is effectuall, and vpon whom it beſtoweth the Spirit, and life, and righteouſneſſe. It is a *word of wiſedome*, (*ſubiectiuè & effectiuè*) it will finde out *the children of wiſedome*, who will *iuſtifie* their mother, Act.20.32. Luk.7.35. And the *Word of Gods grace*, giuen of grace, and giuing grace to ſome or other where it is ſent.

5 5. A reaſon hereof may bee taken from the extent of the Church, which is now ſtretched out into all Nations: ſo as *the Goſpell of Chriſt is the power of God*

to

to ſaluation, to Iew and Gentile, Rom. 1.16. Now God hath ſome friends euery where, and in all places ſome that belong to his Election, and ſhall be brought to the faith; ſome in Sodome, ſome in Egypt, ſome in *Nero's houſe*, Phil. 4.22.

Vſe 1. To comfort poore Preachers, and faithfull Miniſters: that though moſt Hearers be vnprofitable, yet ſome ſhall take good; there is a fourth part of good ground. No field ſo barren, but true paines will bring vp ſome ſeed, though but thin, and a little incompariſon: So no Towne or people ſo bad, but the faithfull preaching of the Word will in time winne ſome.

Obiect. Oh I ſee no fruit: *I haue laboured in vaine, and ſpent my ſtrength in vaine*, Eſa. 49.4. *Anſw.* 1. Seed comes not vp ſo ſoone as it is caſt. Waite a winter, and thou ſhalt ſee it againe. 2. Thou loſeſt much labour, and in compariſon laboureſt in vaine: but it were hard, if all were loſt: ordinarily ſome labour proues. 4. Thou mayeſt ſowe, another may reape thy ſeed: and all the time thy labour hath been preparing to fruitfulneſſe, and now produceth fruits. 4. Thou mayeſt not ſee any fruit of thy labour, and yet thy labour not loſt. *Elias* was of a cleere ſight, yet ſaw not one of 7000. that profited by his Miniſtery. 5. If all thy labour were loſt in regard of men, yet *thy worke is with the Lord, and thy iudgement with thy God*: with him it is not loſt.

Againe, the Miniſter hath no griefe to an obſtinate and wilfull people; that he ſeemes to ſowe vpon a Rocke, ſome on a path-way, and ſome on a thicket of thornes: He that was ignorant, is igno-

rant ſtill: He that was Popiſh, is Popiſh ſtill: the profane, the ſwearer, drunkard, contemner, mock-God, is ſo ſtill. Thus is he diſappointed of his end, being willing to ſaue all, and ſpoyled of his *Crowne and glory*, 1. Theſ. 2. 19.

4. Comforts for a godly Miniſter, who ſeemes to loſe much labour.

But conſider for thy comfort, 1. This was Chriſts owne caſe: he taught in the beſt manner; *neuer man ſpake ſo*, Ioh. 7. 46; yet moſt of his Hearers vnprofitable. Now thy ſeed is no better than his, thy skill ſhort of his, thy labour nothing to his. 2. Be thou ſo much the more diligent as the ground is ſtiffe: lay the fault off thy ſelfe, vpon the ſoyle: be thou faithfull, and thou ſhalt *receiue according to thy paines, not thy increaſe.* The more diſtempered thy Patient is, as a good Phyſician, be thou ſo much the more carefull: though thou canſt not cure him, but he die vnder thy hands, thou loſeſt ſome comfort, ſome labour, no recompence. 3. If thou canſt not hope to ſaue all, yet ſeeke to ſaue ſome; as the Apoſtle became ſeruant to all, *that he might winne ſome*: for he knew he ſhould neuer winne all, 1. Cor. 9. 22. Rom. 11. 14. 4. If thou haſt wonne ſome, reioyce in them, praiſe God for them. If thou haſt wonne but one, there is more cauſe of true ioy in that one, than in winning the whole world. Refuſe no paines to winne another: Be couetous to winne all, but be content if thou canſt but ſaue ſome.

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2 *Secundùm laborem, non ſecundùm prouentum.*

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Vſe 2. Seeing of all the flockes and troupes that follow Chriſt, *his* flocke was a little one, *his* part the ſmalleſt; it teacheth vs, not onely to attend the Ordinance of preaching; but alſo to looke

to our hearing. A great number of people attended about the Poole, Ioh. 5. but onely one was cured at once; euen hee that ſtept firſt in, after the Angels ſtirring of the water. So numbers throng and flocke in populous Congregations, about this Poole, but in very few it is effectuall to conuerſion and ſaluation: it were happy if wee were ſure one ſtept in, euery Sermon. Our Sauiour tells vs, that *many are called, but few are choſen*, Math. 22. 14. Reſt not then in outward hearing, continuing in vnfruitfulneſſe. *Take heed how you heare*, ſaith our Sauiour, Luk. 8. 18. If three parts of foure loſe their labour in hearing, and if not Hearers, but Doers of the Law ſhall bee iuſtified, then muſt we ſo heare, as we may beleeue, obey, and be ſaued. And if many of them that vſe the meanes of ſaluation, ſhall not be ſaued, where ſhall wilfull Recuſants, obſtinate abſenters, and carleſſe contemners of the Word, appeare? He that vſeth phyſicke, may dye: but he that refuſeth, or wilfully ſcorneth phyſicke, and Phyſicians, muſt dye, and that deſeruedly.

Vſe 3. Not to define a Church by multitude: Leaue that abſurdity to Papiſts. Heere are three parts of foure, bad ground, which reiects the truth, and chokes the Word. Some ſhall hold the truth, but a few in compariſon; and three to one againſt it; nay, ſometimes three hundred, or foure hundreth to one; as all *Baals* Prieſts againſt *Eliah*, and 400. falſe prophets againſt *Micaiah*. Nay, not one voyce of foure, but all parts are againſt the truth: all cryed, *Crucifie, crucifie Chriſt, let him be crucified*, Math. 27.

and

and not one voyce againſt the Calfe, Exod. 32. The triumph of truth muſt be held and maintained in the world by a few, in one *Enoch*, one *Noah*, one *Lot*. Let none doubt of the truth, becauſe it is held by a few: three parts of foure muſt reiect it: And this is ſure, that the beſt things commonly haue not moſt voyces, but *the greater part ouercomes the better*.

Vſe 4. To confirme vs, both againſt the *paucity* of ſuch as receiue the Goſpel, as alſo the *apoſtaſie* of many forward and hopefull Hearers. If *Noah* had looked what the old world did, or *Lot* what the Sodomites did, or the tenth Leper what the nine did, or *Elias* what the falſe prophets did, they had ſped as ill as they. Therefore let vs looke, not what others doe, but what our ſelues ſhould doe. Neither let vs be as many, who condemne the whole profeſſion for ſome Profeſſors that haue declined and ſhrunke in perſecution, or haue beene choaked with cares, riches, and pleaſures of the world: for our Sauiour here teacheth, that three to one, who ſeeme to receiue the Word, yea, many that riſe vp into a blade, ſtalke and eare, neuer come to fruits and ripeneſſe: and the Apoſtle, 1. Ioh. 2. 19. *Some went out from vs, becauſe they were not of vs*. But let vs ſtriue to be of this *little flocke*, theſe few that fructifie and perſeuere.

Not to looke what others doe, but what our ſelues ſhould doe.

Vſe 5. To ſtirre vs vp to thankfulneſſe, when people enioy this mercy, that God hath ſome good worke in ſome of them: and expreſſe our thankfulneſſe, in being of their number and company. *Queſt.* How ſhall I know that? *Anſw.* If thou be not onely called by a generall calling, but by a ſpeciall. Why, what is the difference? *Anſw. The former* is a bare

inuitation to Christ, by the preaching of the Gospell, sounding in the eare. *The latter*, a drawing of the Elect vnto true faith, by the mighty worke of Gods Spirit in the heart. *That* brings men to knowledge, profession, externall reformation at farthest, without inward change and renewing of the heart. *This* inlightneth the minde, distinctly to know the doctrine of saluation, as it is laid downe in the Scripture; and boweth the will to imbrace it readily, ioyfully, constantly; and to beginne to obey it vnfainedly.

Now, as there is some good ground, we are in the next place to inquire what it is, or how it may be knowne: And this ground is called here *a good and honest heart*: Vsing a double Epithite, either by way of *exposition*, shewing, that by a good heart he meaneth an honest heart; or by way of *collection*, noting a double grace, both of inward purity, and of externall fruits, and reformation.

I. It is called *a good heart* in two respects: 1. As emptied of bad qualities, 2. As well qualified by grace.

The heart called good in two respects.

1. It is emptied of bad qualities, being cleane contrary to all the bad disposition of the three former kindes of ground. For the first ground neglected the seed, and suffered birds to picke it vp: but this *keepes* the seed. The second receiued the seed but the Sunne withered the fruite, that it continued not: but this *brings fruit with patience*, saith our text. The third brings fruit, but among thornes, and so is choaked: but this seed is cast in good ground, freed from such choak-weeds and lusts. So as being contrary

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trary to all the other, it receiues willingly, retaines constantly, and perseueres fruitfully vnto the end.

2 2. It is well qualified by grace, as in our text: 1. God hath made it of a cursed and barren earth, *good ground*. 2. It heares the Word beyond the other: the former heard it, but without desire: this heares with study to learne, and industry to vnderstand. 3. It keepeth the Word in memory, minde, and practice: the other heard, but kept nothing, because there was no fit place to keepe it in. 4. It brings fruit: in the other was some care to heare, but here is a care of fruitfulnesse. 5. It is carefull to proceed in grace, to double and increase the measure of fruits, from thirty to sixty, and so to an hundreth fold: but the other soone fall from their measure. 6. It hath obtained by grace an inuincible fortitude against temptations and trials, so as no feares or forces shall remooue them from the study of piety, and fruits of grace: for they bring forth fruits *with patience*, as the other did not.

An honest hart, why so called.

II. So also it is called *an honest heart*. As *good* is a generall word, excluding euill qualities, and including good: so *honest* also is a generall word, and put for the whole approoued disposition of the soule, containing both *ciuill* and *religious* honesty.

Ciuill honesty is inioyned, Rom. 12. 17. *Prouiding things honest before all men*: that is, in such grauity, sobriety, equity, and comelinesse as may beseeme your persons; auoyding lightnesse in speech and talke, in deeds and actions, in apparell and gesture, in gate and behauiour. For euen *ciuill honesty* is more than to be honest of a mans body: euen to *minde things*

things honeſt and comely in the whole courſe, and to walke in all things gracefully and ſeemely, Phil 4.8. It fights therefore againſt *ciuill honeſty* and ſeemelineſſe; to ſee a Magiſtrate running after playes and gamballes, like boyes: a Miniſter carowſing and quaffing among boone companions: an ancient man gariſh and light in attyre and youthfull faſhions: an ancient woman tricking her ſelfe, and trimming like a wanton girle: a young man frequenting Tauerns, Innes, and Ale-houſes, or laſciuious with the other ſexe: a young woman full of talke, much in the ſtreets, or familiar with others, than of her owne ſexe.

But that is *ciuill honeſty*, when men in their places carry themſelues before men, as may winne reuerence and grace to their perſons.

And yet that is the leaſt part of the honeſty heere meant. There is further a *religious honeſty* of the heart, namely, the inward purity, integrity, ſimplicity and ſincerity of the heart, when it is plaine and ſingle, as *Nathanael, A true Iſraelite, in whom was no guile.* It is knowne by oppoſition to hypocriſie or guile: it makes not a ſhew of goodneſſe, nouriſhing ſinne within. And it labours to produce things honeſt, *not before men onely, but alſo before God*, 2. Cor. 8. 21.

From this ranke of honeſt-hearted perſons, are excluded, 1. Deboſht perſons, who hauing ſhaken off the feare of God, and ſhame of men, care not for, but caſt off all honeſty, both before God and men: as the vniuſt Iudge, Luk, 18.3. 2. Ciuill honeſt men, who walke honeſtly before men, but care not for honeſty

neſty of heart before God. 3. Hypocrites, who will ſeeme to be honeſt-hearted before God, but neglect honeſt, equall, and approued carriage before men.

Doct. *Goodneſſe of Hearers eſteemed by goodneſſe of heart,*

Doctr. The Lord eſteemes the goodneſſe of an Hearer, by the goodneſſe and honeſty of his heart. And this is the difference of a ſound and elect Hearer, from the reprobate and fruitleſſe, that the Word makes the heart of the one honeſt and faire, and ſo keepes it; but the other abideth ſtubborne and deceitfull ſtill. *Dauid* is commended in Scripture for a man after Gods owne heart, becauſe he *hid the Word in a good heart*, Pſalm. 119. 11. And *Ioſiah*, becauſe *his heart melted at the reading of the Law*: and *Mary*, becauſe *ſhe pondered things in her heart.*

Reaſ. 1.

Reaſons. 1. As in all other parts of Gods worſhip, ſo in this, the Commandement calls for ſuch an heart. Prayer muſt proceed from this good and honeſt heart, Pſalm. 119. 10. *With my whole heart haue I ſought thee.* Praiſe muſt proceed from it. Pſal. 86 12. *I will praiſe thee with my whole heart.* Repentance muſt be a turning with the whole heart, Ierem. 24. 7. *They ſhall turne to me with their whole heart.* In a word, all duties performed to God or man (in the Miniſtery, and ſeruile ſubiection) muſt be done *heartily*, Phil. 1. 8. Col. 3. 23.

2. Both the promiſe of acceptance, and acceptance it ſelfe is with this condition. The promiſe is in Ier. 29. 13. *Ye ſhall ſeeke me, and finde me, becauſe yee ſhall ſeeke me with all your heart.* And of *Iudah* in the time of *Aſa* it is ſaid, that they had ſworne to the Lord with all their heart, and ſought him with the whole deſire, and the Lord was found of them,

2. Chron.

2. Chron. 15. 15. Acceptance also, and approbation from God, is, when the heart is single, entire, and true in good duties, and the intents of them: not reaching after priuate ends, nor cunning in the secret carriage and contriuing of sinne or hollownesse. He cannot abide a double heart, a varying, and a deceitfull heart, nor a heart diuided betweene himselfe and the world: that rests satisfied with the deed done, but cares not whether it proceed from soundnesse, or no. One property of sinners, hatefull to God in their pretences, is, that they are *double-minded*: and Iam. 4. 8. Ezek. 33. 33. The Lord scornes the shew of hearing the Prophet, when the *heart goeth after couetousnesse*.

3. This Hearer is onely approued of God, be- 3
cause it must be a good and honest heart indeed, that must yeeld to all the parts of Gods Word. It must be a good and honest heart, that will indure mortification of all lusts, and suffer the very heart of his deerest sinnes to be broken: that will for the Word indure cutting off of hands, and parting with eyes. It must be a good and honest heart, that with *Paul* can set vp the excellency of the knowledge of God aboue all aduantages: that can be content to sell all, and buy the Pearle: that with the Disciples can leaue all, and follow Christ. It must be a good and honest heart, that must yeeld obedience to the whole Law of God, without reseruations; especially in difficult, costly, or dangerous duties. It must be a good and honest heart, that is not offended at the baseneſſe of Christ, and simplicity of his Gospel; but can for his sake suffer with ioy the spoyling of goods, yea and resist vnto blood. And (which is the chiefe

chiefe goodneſſe of it) to reſolue to yeeld vniuerſall obedience, not by ſtarts and fits, but with conſtancy to the end.

4 4. Onely this Hearer is approued of God becauſe this heart onely can mingle the Word with faith, receiuing ſpecially the Word of promiſe with diſtinct and paticular application, and affiance of the ſoule, drawing the man neerer vnto God: whereas any heart, but this, is an euill heart, and vnfaithfull, makeing a man *depart from the liuing God*, Heb. 3. 12. This heart onely cleaues vnto the Word, and holds it faſt, ſo as the Word of God abides in it, and lodgeth not as a ſtranger, but dwelleth in it: whereas a bad heart is like a bad ſtomake, which receiues meate, but retaines it not, and caſts vp all againe, ſo as all is loſt; as precious liquor put into a leaking veſſell.

Vſe 1. To frame our iudgements to Gods, and account them that are the beſt Hearers, to be honeſt-hearted men. But our iudgement generally is cleane contrary: For if we ſee men addicted to the hearing of the Word, commonly they are eſteemed a few hare-braind-men, a packe of hypocrites, all alike, and neuer a good. Aske any man almoſt of the ſtate of one of his neighbours, who is diligent in good duties, frequents Sermons, &c. you ſhall heare him ſay, Oh, he is a reaſonable honeſt man, but that he is ſo forward to heare Sermons, and ſo preciſe, &c. Thus, that which Chriſt made a marke of an honeſt man, is now a barre or hinderance to his honeſty: he were an honeſt man, if he were not an honeſt man. It was ſaid of old by Heathens, Oh, *a good man, wiſe, and learned, but a Chriſtian*: ſo in theſe dayes by heatheniſh

Caius Seius vir bonus, ſed Chriſtianus.

heathenish Christians, *He is a good man, but a Precisian, but a Puritan.* What is this, but to giue the Son of God the lye, who saith here, that he is the honestest man, that heares the Word most carefully?

And as we condemne the righteous, so how generall is it in our iudgements, to passe our voyces in iustifying the wicked? Inquire of such a mans estate, as cares more for a Pigge than a Sermon, a right Gadareh and worldling: he will tell you, He is a right honest man, a substantiall man, a iolly house-keeper, a quiet neighbour, a wel-dealing man and well beloued of his neighbours, a man good to the poore, &c. All this is well. But how loues he Religion? how followes he the Word, for hearing and practice? how affects he the Ministery, and Ministers? Oh, as for that, he is well enough, giues the Church and Church men their due, and payes his Tithes well: but he cares not for these runners to Sermons, hee is none of them: he keeps his Church, and heares Seruice, and a Sermon, if there be any, and is a very honest man. Now you see a difference of honest men. Christs honest man runnes after and followes the Word: this honest man, so generally commended for honesty, is no such, and cares for no such. Such honest and substantiall men were they that put Christ to death; as good house-keepers; as good, and as iust Tyth-payers, euen in Mint and Anise: but they hated him and his Doctrine to the death. If he be an honest man, that loues a Play better than a Sermon; or he that affects a paire of cards or tables, aboue the Scriptures, our Lord verily was deceiued in describing honest men. But accursed be such ho-

neſt men, and ſuch as call them ſo, without timely repentance.

Vſe 2. In comming to heare, looke moſt to that which God lookes moſt vnto, namely, the goodneſſe of thy heart. Thy care is to make thy ſelf handſome, to come honeſtly and ſeemely in apparell: But if thou commeſt with a foule, naſty, ſluttiſh hart, God cares not for thy comming. God accounts him the beſt Hearer, that hath the beſt heart. Prepare therfore thy heart firſt, and then, and thence offer ſeruice to God.

Vſe 3. Let euery man that would be eſteemed good ground, and get the commendation of a good and fruitfull Hearer, looke that his heart be a good and an honeſt heart.

Here for our further direction in ſo waighty a buſineſſe, we will conſider three things: 1. *Meanes*, wherby to attaine a good and honeſt heart: 2. *Markes*, to know when it is ſo: 3. *Motiues* to the attaining of ſuch an heart.

2. *Meanes to attaine a good heart,*

The *Meanes* are generally two. 1. Let vs ſee our defect in nature, that our hearts are not good by nature, but ſtiffe and ſtubborne, as the ſtiffeſt ground; *little worth*, Prou. 10.20. So the Iewes (Ezek 2.4.) are called, *impudent, ſtiffe-hearted*, and exceedingly voyd of all goodneſſe. And (which is worſe) they are ſtuft with deceitfulneſſe and guile: *All the imaginations of the heart of man are onely euill continually*, Gen. 6. No ground ſo ſtony as our hearts by nature: no ſoyle ſo full of thornes as they: no ground vnder heauen carries ſuch apparant markes of the curſe of God, as our hearts doe. 2. Let vs therefore ſeeke a ſupply by

by grace. This grace is twofold: { 1. Of Action. 2. Of Acceptation.

The *grace of Action* is threefold: { 1. Preparation. 2. Of new Creatiō. 3. Of Irrigation.

Graces required to a good heart, are of 1. Action. 2. Acceptation.

First, there must be *the grace of Preparation.* Bad ground must be well prepared by the Plough, before it can become good. Our ground is prepared by mortification and repentance, being in it selfe as hard as an Adamant, vnmoueable by any meanes of God. Now by hearing the iudgements of God denounced against sinne, and sinners, it growes more soft, and fitter to worke vpon: the Fallowes of the heart are plowed vp: The Law, as Gods Plough, rends vp hearts, and vnroots the weeds, and rots the stubble of our corruptions.

Secondly, there must be the *grace of new Creation:* Psal. 51.10. *Create in me a cleane heart, O God.* This is a worke of God, who onely can create, and a framing of something, where nothing was, and a worke totall, in all parts; here is *a new Creature*, 2. Cor. 5. 17. as the old nature is a Leprosie spred ouer all parts. This *Creation* is a renouation of the whole soule and man, which for this worke absolutely depends on the Creator, as euery creature doth. And then God createth a good and honest heart, 1. When the holy Ghost creates in the soule sauing faith, by which a man is vnited as a member of Christ, to the Head, and applyeth to himselfe Christs righteousnesse. For thus Faith is said *to purifie the heart*, Act. 15. 9. 2. When the same Spirit inwardly mortifieth all-

Creatio est motus à non ente simpliciter ad ens;

corruptions in the ſoule, minde, will, and affections, and putteth in ſtead of them, holy deſires, and good motions, and renueth in the heart daily the Image of God, which is the goodneſſe and honeſty of it.

Thirdly, there muſt be the grace of heauenly *Influence and Irrigation*. No ground can be good, which hath not a fauourable aſpect from the heauens, ſo as both the ſhine of the Sunne, and the ſhowres and dewes of heauen may cheriſh and water it. So our hearts are made good, when *the heauens anſwere the earth*. Hoſ. 2. 21. that is, 1. When Chriſt the Sunne of righteouſneſſe darteth the beames of his grace and fauour daily vpon our hearts, to inlighten them with ſauing knowledge, and to warme and cheriſh them with influence of grace: without whom wee *can doe nothing, nor haue any life in vs.* Ioh. 15. 5. 2. When the ground of our hearts is daily mollified and moyſtened, by a three-fold moyſture: Firſt, of the blood of Chriſt daily ſprinkled and applyed to the conſcience, For as the blood of beaſts applyed to the roots of trees, makes them more fruitfull: ſo the blood of this Immaculate Lambe, ſprinkled on the roots of our hearts, makes vs fruitfull Chriſtians. Secondly, by the moyſture of the Word of grace, which as the raine from the clouds, is euery way beneficiall to the ground of our hearts, to mollifie them, and keep them in fitneſſe vnto fruitfullnes. Ier. 31. 33. God makes our hearts good, by writing his Law therein. Thirdly, by the moyſture of the Spirit of grace, whoſe worke alone it is to apply ẏ two former, namely, the vertue of Chriſts blood, and the power of the Word, to the conſcience, for the clenſing of the hart:

By

By which worke of his, the heart of a dead and barren heart becomes more fruitfull than euer Egypt did by the inundation of *Nilus*.

But becauſe all this *grace of Action* is imperfect in this life; therefore that our hearts may become truly good and honeſt, there needs alſo the *grace of Acceptation*. The beſt, ground is good but in part, and *No man can ſay his heart is cleane*, but much euill and guile will cleaue vnto it. Yet where God hath begun a good worke, and beholds a conſtant purpoſe of good, reſoluing againſt all ſinne, and to pleaſe him in all things: he is pleaſed to behold onely the worke of his owne finger, and to ſee vs onely in our Head, in whom he beholds vs *all faire* and good, imputing his goodneſſe to vs, and couering our remainders of euill in him. Thus he eſteemed *Nathaniel* (in whom great weakneſſe appeared) *a true Iſraelitie, in whom was no guile*, Ioh. 1. 44. that is, none raigning, none imputed. And ſo he eſteemes vs alſo, according to that we are comming vnto, and ſhall attaine; not by that we haue attained. Pro. 20 9. Cant. 4. 7.

Theſe are the *Meanes* whereby our hearts become good.

Now of the *Markes* whereby they may be knowne ſo to be.

And here, becauſe *the heart of man is deceitfull aboue all things*, and euery one challengeth to himſelfe a good heart, which yet is giuen but to a few, ſcarce a fourth part, and a better gift is not giuen by God to the ſonnes of men: therefore wee will inſiſt the longer to *anatomize* a good heart, and diſcouer the ſeuerall paſſages and ſignes of it: which in euery Ier. 17. 9.

ry thing will discouer it selfe one way or other: Turne it any way you will, it is good and honest.

Markes of a good heart reduced to 7. heads.

These *Markes*, because they are many, wee will in generall reduce them to seuen heads, and consider this good heart: 1. In respect of God: 2. Christ: 3. The Spirit of God: 4. The Ordinances of God: 5. It selfe: 6. Good duties: 7. Sinne and euill.

1. In respect of God, a good heart hath 5. properties: as 1. It desires neerer vnion with God.

I. In respect of God, it hath fiue excellent properties.

First, it desires neerer vnion with God daily, and all things shall set it neerer vnto God. For it knowes, that euery thing is so much the more good, as it approcheth vnto the chiefe Good. *Dauids* heart was a good heart, and herein the goodnesse of it bewrayed it selfe, Psalm. 73. 28. *It is good for me to draw neere vnto God.* Whereas an euill heart flyes from God, and keepes aloofe from him, euen when it drawes neerest him in his worship, Esa. 29. 13.

2. Seeketh the whole heart.

Secondly, if it seeke God, it will *seeke him with the whole heart*, Psal. 119. 10. which is a sound conformity of the inward and outward man, directed in the seruice of God according to the truth of his Word. And because it is hearty, he will vphold the worship of God, and seeke him *at all times*, morning and euening, on weeke-dayes, as well as on the Sabbaths; out of Lent, as deuoutly as in Lent; not onely when he is sicke, but when he is well: *In all places*, in his owne house, as well as in Gods House, like *Moses*, who was the same in *Pharaohs* Court, as among Gods afflicted people: *In all companies*, a good heart is euer like it selfe, and stands to God with whomsoeuer it conuerseth; *Paul* is a good Confessor and Christian,

Christian, not only among the Disciples, but euen those that count Religion *heresie*, Act.24.14. Nay, it seeketh and serueth God *alone*, if it can get no company, as Ioshua, c.24.15.

Whereas a bad heart doubleth with God, and diuides it selfe betweene God and Mammon: It can pretend seruice to Christ, and blanch with Antichrist, as those Samaritans that feared the god of the countrey, because of the Lions, and the God of the nations, 2.King.17.33. It cannot pray at all times, Iob.27.7. but in affliction diligently, Hos.5.15. nor in all places; neuer so kindly, as when it stumbles into a Church, as the Samaritans thought God would onely be worshipped in *the mountaine*. It can frame and sort it selfe to all companies, entertaine all practices, either of Protestants or Papists, please the most profane, speake for and against good men, and good things, as the occasion serues. Ioh.4.10.

Thirdly, a good heart will onely and wholly stand to Gods approbation in that it doth or doth not. Thus farre it lookes to men, 1. To walke innocently and cut off occasion of scandall, 2. To *please his neighbour in that which is good*, Rom.15.2. 3. To acquit himselfe, if he may come to a iust Apologie, and to the faces of accusers say, as 1. *Samuel*, 12.3. *Behold, I am here this day, whose Oxe, or whose Asse haue I taken, &c.* But it lookes not to please man principally; the first care is to please God: nor to please man by doing any euill, nor by leauing vndone any good it is bound to by the calling; it will not be afraid to depart from any good purpose or practice, for mens displeasure. Againe, it can set it selfe naked before

3. Standeth wholly to Gods approbation.

See Acts 20.33.

Gods preſence, to whom it deſires to ſtand: it *deſires liuing and dying to be acceptable vnto him*, 2. Cor. 5.9. A true Iſraelite hath praiſe enough to bee *praiſed of God*, and to be a *Iew within*, and can more ſatisfie it ſelfe with Gods allowance, than a thouſand witneſſes. Further, it dares appeale to God, and flie to his Tribunall, when men accuſe it; as *Dauid*, *Iudge me according to mine innocency*; and *Moſes*, when Iſrael would not heare, turned to the Lord, ſaying, *I haue not taken ſo much as an Aſſe from them, nor hurt any of them*, Numb. 16.15. Laſtly, if men will condemne him timerouſly, vnheard, vnconuinced, if all his wary carriage cannot obtaine a right iudgement and ſentence, then out of ſence of innocency, and goodneſſe of conſcience, he can contemne ſuch vniuſt iudgement, and feareleſly expect the Iudgement of God, who will *make his innocency ſhine as the light*: as *Dauid* againſt his ſcoffing and ſlaunderous *Michol*, 2. Sam. 6.22. *It was before the Lord*: and *Paul* againſt the carnall Corinthians, 1. Cor. 4.3. *I care little to be iudged of any man.* A good heart cares not for mans allowance, if God allow him.

Pſal. 7.8.

Pſal 37.6.

This is comfort for the ſeruants of God, whether publike or priuate: that the teſtimony of their conſcience makes them care no more for the obloquie of profane men, that the barking of dogges. A little they may be moued ſometimes (more than needs,) but much they care not.

But an euill heart cannot abide the preſence of God, but flies as *Adam*, and ſets him out of ſight. It dreades the Iudgement of God, and trembles like *Felix*. It lookes aſquint, and dares not ſtand in a

good

good cause for feare of men: as Iohn 12.43. *Many beleeued, but durst not confesse: for they loued the praise of men.* And, if it cannot be approued of God, it is content with *Saul* to be *honoured before the people.* 1. Sam. 15. 30.

Fourthly, a good heart resteth and reioyceth in God, as in the best and onely portion: Psalm. 73.25. *Whom haue I in Heauen but thee, or whom in Earth in comparison of thee?* It holds all other things as mouables, vsing them as not vsing them, and is onely comfortable, that it wants not him in whom is no want. It knowes, the Lord hath designed his portion, and maintaines him out of his owne fulnesse, as out of his portion: both for his spirituall and temporall estate. 4. *Resteth and reioyceth in God as his onely portion.*

Hence his ioy in his presence is the greatest, and so is his sorrow in his absence, stepping aside and clouding his presence; now the good heart mournes after him, and thirsts for his presence as the Hart for water: And as the losse of the whole world is nothing to this, so the whole world cannot make it vp; nothing but God himselfe satisfieth it: And, seeing God hath made himselfe his portion, he is carefull to make himselfe Gods portion, by entring couenant with him, as the Israelites, Deut. 32.10.

But an euill heart affects God in his gifts more than himselfe: Professing him the best Benefactor, and thanking him for all; indeed it mindeth earthly things: And his * *portion is in this life*, or else hath none. *Psa. 17.14

Fifthly, a good heart aymes at the glory of God in all things, *In all his parts*, 1. Corinth. 6.20. in his body, because it is his; and in his spirit, because he is a Spirit. 5. *Aymeth directly at Gods glory in all his 1. Parts. 2. Actions both 1. Naturall. 2. Spirituall.*

a Spirit. *In all his Actions*: whether *naturall*, as eating, drinking, 1. Cor. 10. 31. or *spirituall*, the parts of his worship: He will cleaue to the Word, to know and obey it; in prayer giues him the glory of hearing; and so in confession, Iosh. 7. 19. and in praises, Psalm. 50. 23. and in beleeuing, Rom. 4. 20. and a reuerent vse of his Name and Sabbath. Yea, he will glorifie God, what-euer it cost him: nothing is so deare to him, to lay it in the scoales with Gods glory: And if there be an opportunity, hee will shew it euen in difficult commandements, as *Abraham*; and dangerous, as *Daniel*; and costly, as *Zacheus*.

Whereas an euill heart maketh shewes of glorifying God in spirituall actions, but not in naturall: or in his actions, not in spirit; neither God nor his Word get any of his thoughts. As for duties of difficulty, danger, or cost, it casts them quite off, as *Saul*, and the young man.

Thus a good heart behaues it selfe toward God.

II. *In respect of Christ, a good heart hath fiue properties.* 1. *Preferreth Christ aboue a thousand worlds.*

II. In respect of Christ it hath fiue other excellent qualities.

First, it preferreth Christ before a thousand worlds: All other things, all aduantage whatsoeuer, are but *losse and dung* in comparison of Christ, Phil. 3. 8. The Church esteemes her Wel-beloued *the chiefe of ten thousand*, Cant. 5. 10. Why, what seeth she in Christ aboue other? what is thy Well-beloued aboue other well-beloueds? *Answ.* She seeth in him such purity of nature, such power of merit, such perfection of loue, such freedome in promises, and such truth in performances; as nothing in the World can so affect her: Shee seeth him euery way *more beauti-*

full

ſull then the ſonnes of men, Pſalm.45.3. therefore ſhe ſels all for the Pearle: as the Diſciples left all, to follow Chriſt.

But can an euill heart eſpy ſuch beauty in Chriſt? or can it thus affect him? Is not a Pigge better to a Gadaren, or a meſſe of pottage to a profane *Eſau*? Who almoſt preferres not the riches of the world, aboue the riches of Chriſt? Nay, Chriſt and his profeſſion are generally eſteemed the greateſt loſſe.

2. *Reioyceth in Chriſt aboue all worldly ioyes.*

Secondly, a good heart reioyceth more in Chriſt and his loue, than in all worldly ioyes: Cant. 1.3. *We will reioyce and be glad in thee: thy loue is better than wine.* And *Dauid* will make the *Lord his ſong all the day long.* *Queſt.* Why, what cauſe of ioy is there in Chriſt? *Anſwer.* 1. A good heart ſeeth in Chriſt a full redemption from wrath, and pardon of ſinne: therefore *reioyceth in God his Sauiour*, as *Mary*, Luk. 1.46. Eſa.61.10. I will greatly reioyce in the Lord, ſaith the Church: *for hee hath clothed me with garments of ſaluation.* 2. It ſeeth in Chriſt Gods fauour returned, a new couenant and league of friendſhip made with God; himſelfe, of an heire of wrath, made an adopted ſonne, an heire of God, and *co-heire with Ieſus Chriſt.* Rom.8.17. 3. It ſeeth by Chriſt the Spirit put into his ſoule, ſealing vp Gods loue, chaſing away ignorance, being the Spirit of light, working faith, and kindling the prayer of faith, ſending it boldly to the Throne of grace, and making it cry, Abba Father, with aſſurance that we can but aske and haue, and that we are not ſo ready to knocke as hee to open. It feeles the vertue of Chriſts death, killing corruption, and perfecting his ſanctification. 4. It ſees in Chriſt a bleſſed

a blessed future estate of glory prepared for it selfe, in which he shall behold the face of God in Heauen, and in body become like the *glorious body* of Iesus Christ, when all fruites of sinne shall be absent, and no part of blessednesse wanting vnto it.

Phil. 3. 21.

But can an euill or carnall heart thus reioyce, which hath no part in Christ, no portion among the sonnes of God, no spirit, but that which ruleth in the world, no portion but on earth? No, their ioy is lower than so: in their wisedome, wealth, strength; in their Wiues, Children, cattell; in honour, pleasure, lusts and sinnes. *The stranger enters not into this ioy*, Prou. 14. 10.

3. *Giueth it selfe wholly to Christ, who hath giuen himselfe wholly to it.*

Thirdly, a good heart seeing, that Christ hath giuen himselfe wholly to it, giues it selfe wholy to him For by vertue of the mutuall couenant made betweene Christ and the beleeuing heart, and the spirituall contract and marriage, Christ the true and louing husband of his Church, giues himselfe and all his substance to the faithfull soule: And she being allured by his louing and faithfull promises, giues her selfe wholly to him in duty and affection: Cant. 6. 2. *My welbeloued is mine, and I am his. He is mine:*] not in common graces, or generall fauours, but in speciall and sauing graces, by an inward and secret presence, by a most neere and vndiuided coniunction. For two persons to say they are man and wife, onely because of some common fauours passed, He did me a good turne, gaue me such a gift, &c. is absurd. It is the chamber and bed-presence, secret and inward company, that is a signe of marriage. So say, Christ is thine, not by common fauours, but when he

hee meets the ſoule with ſweet refreſhings, and comes and lodgeth in thee by the faith of thy heart.

And I am his.] His Spouſe and wife, and haue giuen my whole ſelfe vnto him: for heerein I ſee all my happineſſe placed. He communicates his nature to me, euen *the Diuine nature*, 2. Pet. 1. 4 and changeth mine: he makes his wife *glorious*, Epheſ. 5. 27. *Moſes* marryeth an Ethiopian, and cannot change her colour: But he makes me, of a ſinner, a Saint; of a Saint in earth, a Saint in heauen. He aduanceth my eſtate euery way: hee being rich, I cannot be poore; he communicates with me all his goods; his righteouſneſſe, his life, his glory are all mine. And he euer commiſerates my eſtate, as a louing husband doth his wiues: *in all my troubles he is troubled.* And therefore well ſaid I, *I am his.* Eſa. 63. 9.

But an euill heart contracts it ſelfe to the world, to the ſeruice of luſts, as *Ephraim* followes after *many louers*, Hoſ. 2. 5. committing ſpirituall harlotry with all baſe ſuters, and eſtranged from Chriſt. And Chriſt not being thine, thou canſt not ſay thou art his.

Fourthly, a good heart prepares a roome in it for Chriſt to dwell in. It knowes, that in ſpirituall contract, cohabitation is moſt neceſſary: Epheſ. 3. 17. *—that Chriſt may dwell in your hearts by faith.* It knowes, that Chriſt will dwell here, not onely as a Maſter in his houſe, ruling, preſeruing, prouiding; but as a Lord in his Temple. It knowes, that a common man will not dwell in an hog-ſty, much leſſe will the holy Lord in any but an holy place. It knowes

4. Preparth a ſweet roome in it ſelfe for Chriſt to dwell in.

knowes alſo, that Chriſt hath prepared for it a ſweet roome in heauen. And therefore it will fit it ſelfe as a ſweet lodging for Chriſt: ſtill repairing the ruines, and proceeding to full ſanctification: ſtill beating out more lights, becauſe the light abides not darke corners: ſweeping out daily with the beſome of mortification, all luſts both of heart and life, and watering the chamber with teares of repentance: It receiues nothing in, that may offend him or grieue his Spirit: And, as the Lords Temple, perfumes it daily with the morning and euening ſacrifices of Prayer and Praiſe. Finally, it trimmes and decks it ſelfe with graces, that Chriſt may take delight to dwell and content himſelfe there.

But an euill heart cares not where Chriſt lodgeth, ſo he lodge not in it: in the mouth or hand he may. Neither cares it how naſty it lye; it is alwayes ſweet enough for the diuell & luſts, and lookes for no better gheſts: like a Tauerne doore, open to all gheſts.

5. *Conformeth it ſelfe wholly vnto Chriſt.* 1. Ioh. 2. 6.

Fifthly, a good heart conformes it ſelfe to Chriſt, and will *walke as he gaue example.* For it knowes the Scripture hath ſet him out, not as a Redeemer onely, but as a patterne of good life and imitation: And that there is almoſt no Chriſtian duty, vnto which we are not vrged by his example; as humility, Phil. 2. 5. patience, 1. Pet. 2. 21. loue of the brethren, Eph. 5, 2. forgiueſſe of others, Epheſ. 4. 32. fidelity in our function, Heb. 3 1. 2. beneficence to poore Saints 2. Cor 8. 9. and obedience, both actiue and paſſiue Heb. 12. 2 and conſtancy in profeſſion, 1. Tim. 6. 13. Hence it is, that as a ſeruant, it ſtriues to doe as his Lord, according to his Lords own precept, Ioh. 13. 15

Whereas

Whereas a bad heart will haue Christ a Sauiour, not a samplar: takes what benefit it can by his death, but neuer lookes to his life, to tread in his steps: and protesteth he beleeues in Christ, and he is his Lord, but neuer conformes it selfe to his practice. But, no direction by the life of Christ, no saluation by his death.

This is the disposition of a good heart toward Christ.

III. It lookes vnto the Spirit of God; in foure kindes of Notes: 1. In respect of spirituall *assurance*: 2. Spirituall *worship*: 3. Spirituall *graces*: 4. Spirituall *growth*.

III. *In respect of the Spirit of God.* 4. *Kindes of notes of a good heart.*

For the first: Because this heart is in vnion with Christ, it hath the Spirit of Christ working the *assurance* of his adoption. This is the heart, into which God sends the Spirit of his Sonne, crying *Abba* Father, Gal. 4.6. that is, he assureth vs that wee are actually sonnes by grace, who are no sonnes by nature.

1 *Kinde spirituall assurance, from*

And this *assurance* is, first, from *the witnesse of the Spirit*, Rom. 8.16. which is a secret information of Gods loue and fatherly affection, and a still voyce from heauen into the heart, that God in Christ is become thy God: And is euer met with a motion of the soule, inspired by the same Spirit, stedfastly resting it selfe in the fauour of God, now a Father in Iesus Christ. This being witnessed by the Spirit to all Beleeuers, we know, his testimony is true, being a *Spirit of truth* that cannot lye, Ioh. 14. 17. and being the *searcher of the deepes of God*, 1. Cor. 2. 10. Suppose thou hadst an Angell (as *Daniel*, chap. 9. 23. and *Mary* Luk.

1. *The witnesse of the Spirit.*

Luk. 1.28.) come from heauen, to tell thee thou art *greatly beloued of God*, this were a great priuiledge and confirmation. But thou haſt another manner of meſſenger than either Angell or Arch-angell, ſpeaking not to the eare, but to the heart, to teſtifie Gods affection: and no child of God is deceiued in this witneſſe.

2. *The firſt fruits of the Spirit.*

Secondly, this *aſſurance* commeth by the *firſt fruits of the Spirit*, Rom. 8.23. Theſe *firſt fruits* are the ſweet graces of the Spirit, which wee receiue in ſmall meaſure in compariſon, an handfull of righteouſneſſe, peace, ioy, &c. But as by the firſt fruits in the Law, the Lord, who had giuen them beginnings, aſſured to put them in poſſeſſion of the whole: ſo the Lord, for our comfort, deliuers vs preſently firſt fruits: And as he dealt with Iſrael in the Wilderneſſe, cauſed the Spyes to bring cluſters and fruits of the Land, partly to put them in poſſeſſion, partly to prouoke an earneſt deſire in them by taſting, and partly to refreſh them in ſo wearieſome a pilgrimage: Euen ſo the Lord Ieſus, who is gone into heauenly Canaan, not to view, but take poſſeſſion, hath ſent downe other manner of fruits, not by Spyes, but his bleſſed Spirit, for our comfort and confirmation.

3. *The ſeale of the Spirit.*

Thirdly, this *aſſurance* commeth by the *ſeale of the ſpirit*, Epheſ. 1.13. *Ye are ſealed by that holy Spirit of promiſe.* Letters and Deeds are ſealed, that they may be ratified and authenticall: ſo God hath not onely giuen vs his word & promiſe, but *ſealed* for our confirmation: Imploying foure things: 1. A Writing, which is the promiſe of adoption, or inheritance of Saints. 2. Inke, namely, the Spirit of God exciting faith.

faith. 3. The Table or parchment, the beleeuing heart. And 4. The ſeale by which it is ratified, and that is the gift of the holy Ghoſt, which, as a ſeale, leaues an impreſſion of it ſelfe, ſanctifying the heart, and renewing it to a new creature: All theſe in 2. Cor. 3. 2.

4. *The earneſt of the Spirit.*

Fourthly, this *aſſurance* comes by the *earneſt of the Spirit*, Epheſ. 1. 14. *which is the earneſt of our inheritance*: 2. Cor. 1. 22. *Who hath ſealed vs, and giuen vs the earneſt of his Spirit.* Now where an earneſt is, there is, 1. A contract or bargaine: namely, the couenant betweene God and vs, of our adoption and inheritance. 2. The *earneſt* confirmes the ſeller, that hee ſhall receiue the whole price as certainly as that: ſo the gift of Regeneration confirmes vs, that we ſhall receiue whatſoeuer is promiſed in the Couenant. 3. The *earneſt* is a part of the price, and reckoned in the payment: ſo the worke of grace begun, is a little part of eternall life, and of that great ſumme, which being promiſed and earneſted in this life, ſhall bee fully paid in the other.

5. *The liberty of the Spirit.* 2. Cor. 3. 17. Pſal. 51. 12.

Fifthly, this *aſſurance* comes by the *liberty of the Spirit*, called euery where a *free Spirit*: freeing the minde from ignorance, and bringing in a new light to know God and Chriſt as ours: freeing the heart from hatred, and working new ſparkles of loue to God and our neighbour: freeing the will from rebellion, and working new motions, to fly and auoyd ſinne, and to imbrace righteouſneſſe and holineſſe: freeing the affections from ſlauiſh feare and terrors, which kept them from the Throne of grace, and ſending them before God as children, with child-

like affections, of boldneſſe and aſſurance to ſpeed in their prayers: Alſo from the ſlauiſh feare of men. Finally, freeing the conſcience and conuerſation from dead workes, and bringing forth ſweet and heauenly motions, with much aſſurance and ſettling in the grace receiued, ſo as no water can quench the ſparke of life and loue breathed in by this Spirit of the Lord. And freeing the members, to be weapons of righteouſneſſe: Rom. 6. 18 19, 20

I haue beene the larger in this Note, becauſe heere is a moſt eſſentiall difference of a good heart from a bad; and to meet with the errour of Papiſts, and profaneneſſe of Proteſtants, who reiect ſo ſweet *aſſurance*, as not poſſible, or not needfull.

No bad hart euer attained any of theſe, which no good heart is without.

But, as no good heart can bee without it; ſo no bad heart euer attained it. 1. A falſe heart hath a preſumption, in ſteed of the *witneſſe*: for Gods Spirit neuer witneſſeth an vntruth; this inward teſtimony cannot ſtand with outward profaneneſſe, or the raigne of any ſinne. 2. It will ſay, it hath the *firſt fruits* of the Spirit, ioy, peace, and the like; which indeed is ſenſeleſneſſe and deadneſſe, fruits of the fleſh. It knowes not what thoſe fruits meane, ſcarce *whether there be any holy Ghoſt, or no.* It can hope for full fruits, though it neuer had firſt fruits; for glory, though it reiect grace; and for ſaluation, without ſanctification. 3. It will hold it ſelfe *ſealed*: but where is *the impreſſion*? If ignorance, contempt of the Word, earthlineſſe, or following of luſts bee the ſtampe of the Spirit, none can deny it vpon them; But if holineſſe, the Image of God, purity, piety, righteouſneſſe be it, there is no ſuch thing. 4. It

Act. 19. 2.

brags

brags of an *earneſt*, but hath gone thorow with no bargaine: it comes to Gods Market, and ſees, and cheapens, but leaues the commodity as too deare, cannot part with all his luſts. 5. It boaſts of *freedome*, which indeed is liberty or licentiouſneſſe: Slaues they were to luſts and ſinnes, and ſlaues they are; drunkards, adulterers, ſlanderers, haters of goodneſſe, both in themſelues, and others. If theſe can bring *aſſurance*, they are ſure enough.

Labour for this *aſſurance*, without which thou haſt not the Spirit of Chriſt, and if thou haſt not his Spirit, thou art *none of his*, Rom.8.9. But if thou haſt him, thou mayeſt diſcerne him by *gracious counſels, heauenly motions*, and *holy reluctations*.

Monendo, mouendo, remouendo. 2. Sort of rules concerning the Spirit, is for ſpirituall worſhip.

The *ſecond ſort of Rules*, concerning the Spirit of God, is, for *ſpirituall Worſhip*.

And this muſt proceed, { 1. From Gods Spirit. 2. From our ſpirits.

From Gods Spirit: 1. In reſpect of inſpiration and motion: the good heart knowes, that no part of Gods Worſhip, which is not the breath & birth of Gods Spirit, can pleaſe him: for, *that which is of fleſh, is fleſh*. 1. Cor.12.3. *No man can ſay, Ieſus is the Lord*, that is, either confeſſe, or praiſe, or pray, or obey in faith and confidence, *but by the Spirit*: that is, a ſpeciall gift of the Spirit. And therefore, as of prayer, Rom.8.26. *The Spirit makes requeſts in vs*: ſo of all Diuine duties, the Spirit is the Author and inſpirer. 2. In reſpect of direction: as in that one part of worſhip, ſo the Spirit directs the good heart in all, Rom.8.27. *To aske according to the will of God*. It is carefull to keepe it ſelfe to the Commandement,

Ioh.3.6. *From Gods Spirit. 1. Inſpiring, 2. Directing, 3. Aſſiſting.*

Esa.1.12. leſt it be ſaid of any of his ſeruices, *Who required this at your hands?* It will neither goe blind-fold, nor by any light but Gods owne; knowing, that as wee ſee the Sunne by his owne light, ſo we can goe to God onely by his owne light and direction. 3. In reſpect of aſſiſtance: A good heart ſees his owne weaknes, and in entring any holy duty, to which it is moſt vnapt, labours to get the Spirit to *helpe his infirmities*, Rom 8. For as wee know not what to pray, ſo wee know not how to turne our ſelues to any *ſpirituall worſhip*, vnleſſe the Spirit helpe vs. The Diſciples cannot pray, vnleſſe they bee taught. The Eunuch cannot vnderſtand without a guide. Wee are borne deafe, and dumbe, can neither heare God, not ſpeake to God; and blinde, and cannot ſee him. But at the command of the Spirit, the dumbe ſpeake, the deafe heare, and the blinde ſee.

Againe, this *ſpirituall worſhip* muſt proceed from our owne ſpirits: Rom. 1.9.---*whom I ſerue in my ſpirit.* And this ſpirit muſt be, 1. A contrite and an humble ſpirit, ſuch as *Hannahs, A woman of a bruiſed ſpirit*: for, *in ſuch ſacrifices God delighteth.* Becauſe this hath griefe for want of grace, and preſent corruption, and a thirſting after God, and the Well-ſprings of grace, to which the promiſe of acceptance is made. 2. It muſt be a ready and cheerefull ſpirit, Exod. 25.2. and 35.5. The Lord will haue none to offer toward the Tabernacle, but *whoſe heart was free, and whoſe ſpirit made him willing.* Gods Spirit being a *free Spirit*, makes the ſpirit of a Beleeuer free alſo. He *loues a cheerfull giuer*, a free-will-offering, 2. Cor. 9. 3. It muſt be a ſincere and innocent ſpirit, voyd

1 Pſal. 51.17. 1. Sam. 1. 15.

and from our ſpirits
1. *Contrite*
2. *Cheerfull.*
3. *Sincere.*
4. *Peruent.*

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voyd of guile and hypocriſie, voyd of raigning ſinne, offering his worſhip, not for ſhew and oſtentation, not couering deceit and hollowneſſe with a ſhew of holineſſe. For well it knowes, that God requires *pure hands* to be lifted vp euery where: and that one ſinne ſuffered in the ſoule, ingroſſeth and eateth vp all the inward worſhip due to God; as the ſeuen leane Kine did eate vp the fat. 4. It muſt be a feruent and zealous ſpirit, not worſhipping coldly, nor perfunctorily. Our tongues naturall are tyed, or frozen, and cleaue to the roofe of our mouth: but the Spirit makes vs ſpeake with new tongues, with *fiery tongues*, with heat and feruency, in prayer, praiſes, and all the parts of Gods worſhip.

1. Tim. 2. 8.

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Act. 2. 3.

Thus is God onely and truly worſhipped from a good and honeſt heart, which onely is the Temple of the holy Ghoſt. In this Temple, the Arke of the ſoule keepes the Manna, the Word of God. In this Temple the ſweet Incenſe of praiſes is daily offered vpon the Altar of a pure heart. In this, prayers are preferred, which are the breathing of the Spirit, not onely for vs, but in vs, crying, Abba Father. In this the candle of faith euer burneth before God, and neuer goeth out. In this laſtly, wee haue the Oracle of God counſelling vs, and his Mercy-ſeate couering vs.

But an euill heart cannot performe *ſpirituall worſhip*, cannot pray, or praiſe, or confeſſe, becauſe it wants the Spirit. It neuer thinkes it needs helpe to pray or ſerue God, which is the hardeſt worke of a Chriſtian, neuer done without helpe from heauen. It can ſometimes eaſily ſpeake of God, hardly vnto him;

him: or to him can vſe many words of prayer, but wants the ſighes and grones excited by the Spirit. Any language is readier to it, than the language of the Spirit. It can content it ſelfe with the deed done, and neuer care for the Mouer or manner: whereas no ſacrifice did euer pleaſe God, without fire from heauen kindling it. It can performe bodily worſhip, Mic.6.7. *offer a thouſand Rammes, and ten thouſand riuers of Oyle, yea and the firſt borne of his body*: but cannot offer his heart, nor part with his deare ſinnes. It is vncheerfull and heauie in ſuch parts of Gods ſeruice, becauſe there wants an internall mouer: he is driuen from without, not drawne or led by the Spirit within, and is as a Fiſh out of his element. Prayer and Sermons are too long, too many, and euery thing too much this way. It can pretend zeale and forwardneſſe, but it is in ſome ſuperſtitious and formall deuotions: and in the meane time bee moſt zealous againſt the power and ſincere practice of true piety. In a word:

Of all the ſeruice and ſacrifice of wicked men, *Salomon* ſaith, Prou.15.8. *It is an abomination to the Lord.* For 1. The ſacrifice is an vncleane beaſt, and hatefull, Tit.1.15. *To the vncleane, all is vncleane.* 2. They lay it not on the Altar, that is, tender it not in Chriſts mediation. 3. They want fire and feruency, zeale and affection, to put to it. 4. They lay not their hands on the head of the Calfe, confeſſing in the ſenſe of ſinne, their owne vnworthineſſe, and guiltineſſe. How can God accept a ſeruice, wanting theſe foure things?

2. Sort, its ſpirituall Graces. 5. The *third ſort of Rules* concerning the Spirit of God,

God, is for *Spirituall Graces.* These in soundnesse are a sure signe of a good heart. I will instance in fiue.

The first *humiliation*, and sound inward sorrow, as there is cause what way soeuer it lookes. 1. If it looke to God, it sees him infinitely prouoked, who yet is great, yea infinit in power and iustice: therefore falls downe lower and oftner than *Iacob* before *Esau*, to procure compassion. Againe, it sees that a broken and contrite heart is a *sacrifice of Gods delight*, Psalm. 51.17. It sees Gods eye euer vpon it, and hath an awfull sence of his presence. It sees the method of the Lord, who first smites, and then heales; who neuer comforts such as neuer mourned, nor promised a ioyfull harueſt but to a sorrowfull seed-time. It sees the Lord ready to *dwell in a contrite soule*, Esa. 57.15. *to grace it*, 1. Pet. 5.5. and to glorifie it: for *humilitie goes* as an Vsher *before honour*. And therefore it *humbleth it selfe vnder the mighty hand of God.* 1 *Humiliation in respect of* 1. God. 2. It selfe. 3. Other things. Pſ. 126.5,6

2. If it looke into it selfe, it sees iust cause of humiliation: it hath sight of his vnworthinesse, sence of temptation, a slauish subiection vnder a law of euill, and in daily sinnes, matter of daily humiliation. It sees a gulfe of corruption lie so deepe, as it is still in examination of the sinnes and debts, and can neuer finde out the broken estate: But for those it findeth, it confesseth freely, and yeelds it selfe into the Creditors hand: and beholding his insufficency to pay and discharge, craues pardon and remission, as for life and death. 2

3. If it looke on any other thing, all increaseth his humiliation. It abaseth it selfe vnder all creatures, sees no Toad so vile as it selfe, is lesse then the least 3

him: or to him can vſe many words of prayer, but wants the ſighes and grones excited by the Spirit. Any language is readier to it, than the language of the Spirit. It can content it ſelfe with the deed done, and neuer care for the Mouer or manner: whereas no ſacrifice did euer pleaſe God, without fire from heauen kindling it. It can performe bodily worſhip, Mic.6.7. *offer a thouſand Rammes, and ten thouſand riuers of Oyle, yea and the firſt borne of his body*: but cannot offer his heart, nor part with his deare ſinnes. It is vncheerfull and heauie in ſuch parts of Gods ſeruice, becauſe there wants an internall mouer: he is driuen from without, not drawne or led by the Spirit within, and is as a Fiſh out of his element. Prayer and Sermons are too long, too many, and euery thing too much this way. It can pretend zeale and forwardneſſe, but it is in ſome ſuperſtitious and formall deuotions: and in the meane time bee moſt zealous againſt the power and ſincere practice of true piety. In a word:

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least mercy; but exalts Christ and his mercies aboue all that heart can thinke; and thinkes it happy, if as a dogge it might gather crummes vnder the Lords Table. It is thankfull for small things, and content with any thing.

Signes of soundnes of humiliation. 3.

And the *soundnesse* of this grace bewrayeth it selfe, 1. In that it mournes not so much for offending God a terrible Iudge, as a mercifull Father: not so much for feare of hell, as for loue of God and Heauen. 2. There will be smitings of heart for all sins: small sinnes as well as great; *Dauids* heart will smite him for cutting *Sauls* lappe, as if he had cut his flesh: and for numbring the people, as if he had murdered them. It will startle at vaine oathes, as at periury: at adulterous words, as actions: for secret sinnes, as open, because *all are open to him whom we deale withall*: yea for faylings in good duties, as well as for open and foule euils. 3. Seeing tendernesse of heart is a notable meanes to preserue the goodnesse of it, the good heart is soone awakened after sinne committed. *Iosiahs* heart melted at hearing the Law read. One word of *Nathan* to *Dauid*, brought him to confession. And it is no sooner awakened than humbled, and not raised but by serious repentance.

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Heb. 4. 13.

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But is an euill heart thus humble? or rather is it not hard, senslesse, proud, as *Pharaoh*, *Who is the Lord?* Exod. 5. 2. 1. It suffereth not it selfe to be scratched or pricked, much lesse beaten to pieces: for it hates the meanes to be pulled out of sinne, as he did *Moses* and *Aaron*. Prou. 1. 21. *They hate knowledge, they chuse not the feare of the Lord.* Yea they *resist the holy Ghost* in the Ministery, as the Iewes, Act. 7. 51. 2. It cannot abide

bide to looke into his debts, becauſe it knowes his eſtate not good: or will not be at the trouble, to hunt out all ſinne, nor at leaſure to ſeeke out ſmall ſinnes: what? God will not be ſo ſtrict, nor wee need ſo to be. 3. It counts ſorrow and mourning for ſinne, a womanly and impotent paſſion, not fit for men of courage. 4. It is ſo farre from ſorrow for fayling in good duties, that it is vnmoouable as a pillar, and can ſcorne iudgements denounced againſt his open and monſtrous ſinnes: And therefore an euill heart is noted, that being *ſmitten, it ſeekes not after God*, Ierem. 5. 2.

The ſecond ſpirituall grace is *Illumination*, by ſauing and fruitfull knowledge attained in the means. It knoweth, 1. That there is a dungeon of darkeneſſe within, further than the beames of heauenly light dart in thorow the narrow chinkes of it: and that *without knowledge the minde is not good*, Pro. 19. 2. and that the day is not more neceſſary for worke, than knowledge is for ſaluation, Rom. 13. 11. 2. That it cannot offer to an *vnknowne God*, but knowledge muſt direct holy worſhip, and further holy life. 3. That onely true knowledge is able to diſcerne things that differ, and enables a Chriſtian to hold the grounds of faith and holy life, againſt all deceiuers and carnall counſellers. 4. That the knowledge of the good things giuen vs of God, miniſtreth the comfort of them: for there is no comfort of grace, that we know not whether we haue, or no. 5. That by it is attained a ſtore and riches of grace: whence it is called *a rich knowledge*, Col. 2. 2. Yea, and of glory, euen for the preſent: whence our Sauiour

2. Illumination, for which a good heart labours for 5. reaſons.

Acts 17. 23

uiour calls it a part of *eternall life*, Ioh.17.3.

Now a good heart knowing all this, doth ſearch for knowledge, as men doe for ſiluer and gold, and prizeth the knowledge of holy things moſt highly.

6. Markes of ſoundneſſe of knowledge

But becauſe it diſcerneth, that an vnholy heart may attaine great meaſure of knowledge in holy things, and be not onely it ſelfe enlightened, but be able to inſtruct others in deepe points of Religion: therefore it is moſt diligent for ſauing and ſanctifying knowledge, without which all is but darkneſſe.

1 1. It contents not it ſelfe to know the Rule, but will be ruled by it: it ſearcheth to vnderſtand, and vnderſtandeth to be guided, Pſalm.119.33,34. according to that of our Sauiour, *If ye know theſe things bleſſed are ye if ye doe them.* Ioh.13.17.

2 2. It eſteemes, it hath no wiſedome, neither from humane writings, nor yet from Gods Booke, till *Chriſt bee made his wiſedome*, 1. Cor. 1.30. that is, firſt, the *Author* of wiſedome, teaching vs inwardly, by piercing the eare, and vnlocking the heart: which he onely by his Spirit can doe, Luk.24. Secondly, the *matter* of our wiſedome, whereby we vnderſtand him, not only in generall, as he is in himſelfe, (for ſo the diuels know him:) but in ſpecial, as he is to vs, by faith appropriating Chriſt and his benefits to our ſelues. By this knowledge the righteous ſeruant of God *iuſtifies many*, Eſa. 53.11. And thus to know Chriſt, and God in Chriſt, is eternall life, Ioh. 17.1. Now this good heart eſteemes it hath true knowledge, when it knowes a certaine and ſafe way to ſaue his owne ſoule.

Chriſt, the Author and matter of wiſedome to a Chriſtian.

3 3. It is not content that the light of the knowledge of the glory of

of God, in the face of Iesus Christ, shine into it, vnlesse himselfe grow like him, and *be changed into that he know*, 2. Cor. 3. 18. iust as a Pearle, by the beames of the Sunne, and celestiall bodies continually beating on it, is made light and shining as they. This knowledge will make thee resemble the light and holinesse of Christ, and grow both in the knowledge, and in the image of Christ. 4. This good heart not onely knowes the things of the Spirit, but sauours them: not onely feeles his motions within it, but cherisheth and obeyeth them: not onely heares his stil voyce within, but is led by him. Therefore in his course you shal see him ioyne with knowledge and iudgement it matter of faith, wisedome and discretion in practice of life; in which, not a forme onely, but the power of godlinesse appeares, 2. Pet. 1. 20. 4

5. It busieth it selfe in getting distinct knowledge of his owne particular happinesse, being reuealed by God: without which, all other knowledge is folly. And as in a Furnace, the metall or Glasse when it most glistereth, is nigheſt melting: so all other knowledge, in ciuill and Diuine things, let it be neuer so shinning or glistering, without this, shall melt away, and come to nothing. 5

6. It contents not it selfe to haue the light within it, vnlesse it *giue witnesse to the light*: so did Christ Ioh. 8. 18. It will witnesse it by word, by countenance, by practice, by suffering; as a cleere lanthorne will shine out at all sides from the light within. All the *children of wisedome will iustifie* their mother, and testifie vnto her. This cleere light will not be thrust vnder 6 Luk. 7. 35.

vnder a Buſhell, or any way hid, but will euer ſhine out, being both ſauing to a mans ſelfe, and fruitfull to others.

Now (as *Salomon* ſaith) this knowledge reſteth not in the heart of fooles: it is to high a knowledge for them. An euill heart cannot prize true knowledge: it ſoone knowes enough, without ſearching Gods Booke, or viewing his workes: it is too wiſe to heare, reade, meditate, or pray for knowledge; and ſaith, What needs all this knowledge and preaching? It neuer ſaw the riches of wiſedome, and knowledge; and ſaith, that running to Sermons, and ſtudying the Scriptures, will make men beggers. It runnes at randome, and walkes by any rule but the Word; that is an intolerable yoke. It heares many ſpirituall things but ſauours none. It leaſt buſies it ſelfe in the knowledge of his owne happineſſe, as moſt vnſeaſonable, vnprofitable, impoſſible. It ſaith it knowes God, but keepes not his Commandements, 1. Ioh. 2. 4. or heares not his Miniſters, chap. 4. 6. or walkes not in the light, or profeſſeth not; yea, profeſſeth againſt it, and perſecuteth the bringers of it, Ioh. 16. 3.

3. *Grace. Iuſtification, by ſound faith, which a good heart cannot want, for 5. reaſons.*

The third ſpirituall grace is *iuſtification*, or the grace of iuſtifying faith: which a good heart cannot want: Becauſe it knowes, 1. That onely faith eſpouſeth vnto Chriſt, and the aſſurance of marriage is in the contract, Hoſ. 2. 19. 2. That it is the condition of the new Couenant, and God is no further bound to a man, than he is a Beleeuer Ioh. 3. 16. *Eternall life* is intailed vnto faith. Nay, God is diſabled from doing vs good without it. Mark. 6. 5, 6 *Chriſt could doe nothing in Capernaum, becauſe of their vnbeliefe.* 3. Faith is the ſoule

ſoule of obedience: as without which nothing can pleaſe God, Heb.11.6. No action, ſpeech, aimes, prayer, hearing, preaching; all without it, is defiled, and ſinne, and the labour loſt. 4. Faith is the comfort and ſtrength of Chriſtian life: no loue, no ioy in Chriſt, before he bee beleeued and apprehended, 1.Pet.1.8. No hope for hereafter, if faith beleeueth not: *no peace with God, till wee bee iuſtified by faith*, Rom.5.1. No boldneſſe in prayer, till by faith we can *call God Father*: no ſtrength in tentation, no ioy in affliction, no comfort in death, till faith haue gotten Chriſt his victory, his ſtrength, his life; then the bands of tentations, afflictions, and deadly things diſmay him not. 5. Faith opens heauen, and makes way to ſee things within the Vayle: to obtaine by the prayer of faith, the wealth of heauen; yea and the glory of heauen: for the *end of faith is ſaluation*, Whereas an vnbeleeuer ſhuts heauen againſt himſelfe, Reuel.21.8. *Without ſhall bee vnbeleeuers.* If weakneſſe of faith ſhut *Moſes* out of earthly Canaan; much more muſt want of faith ſhut men out of heauenly Canaan.

Soundneſſe of faith manifeſted by 6. markes.

Therefore a good heart labours for *ſoundneſſe* of faith: and the rather, becauſe much faith is counterfeit, and many things are taken for it: and there is no better argument of a good heart, than to caſt out deceit from faith, leſt it be miſtaken in ſo great a commodity.

1. It hungers and thirſts after righteouſnes aboue all things in the world; ſighes and grones vnder his owne wants; feeles a want of Chriſt, who onely can giue a perfect righteouſneſſe, & couer his imperfect. 1

2. It

2 Math.5.6. 2. It is in ſome meaſure *ſatisfied*, according to the promiſe. For, claſping faſt the promiſes, it comes to a true perſwaſion of Gods fatherly affection, beleeues the remiſſion of ſinnes, and comes confidently into his preſence as a father appeaſed; as the poore Prodigall, (Luk,15.18.) comes to his father with ſhame in his face, and ſorrow in his ſoule for ſinne; but yet with confidence in his heart, that hee ſhould not be caſt off: and ſo was ſatisfied about his deſire; he would haue beene but as a ſeruant, but lo, he is accepted as a ſonne,

3 3. This good heart, not only beleeues the Word, but reſts on it to bee happy, as the onely good tydings: and moſt thankfully accepting the promiſes, binds it ſelfe as faſt to God in duty, as God hath bound himſelfe to it in mercy.

4 Hab.2.4. 4. It will haue a *faith to liue by*, ſuch as ſhall bring in a new life into the whole man. For faith being an inſtrument to vnite vs vnto Chriſt, by it, as by the bond of our vnion, we receiue life and motion from Chriſt, that now the heart is purified, the conſcience pacified, the ſpirit of our minde renewed, the will changed, the affections altered, the whole man moued and quickened to all good duties. So in all occaſions it will expreſſe the life of faith, which ſhall now gouerne the whole life. Firſt; in our labour and actions it make vs diligent in the worke, but leaue the ſucceſſe to God. Secondly, in ſuffering for well-doing, it vpholds it ſelfe with a patient expectance of a good iſſue, and, waiting the Lords leiſure, *makes not haſte*. Thirdly, in proſperity and the middeſt of bleſſings, it vſeth them with bleſſing, but ſwells not

How faith gouerneth the life in 5. things.

Eſa.28.16.

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by them, truſts not in them, but furthers his reckoning. Fourthly, in aduerſity and temporall wants, it ſaith with *Abraham*, *God will prouide*: it will vſe no vnlawfull courſes to helpe it ſelfe, and lookes more for the ſtaffe of bread, than bread it ſelfe. Fifthly, in tentation it will reſt no the naked promiſe: it will goe againſt ſence, and feeling: and apprehending nothing but wrath, will reare vp it ſelfe to truſt in Gods mercy. *Iob* will truſt ſtill, if the Lord ſhould kill him. Thus in euery thing the good heart may ſay, *I liue not now but Chriſt liueth in me*, Galat. 2. 20. Gen. 22. 8.

5. As euery life muſt be maintained in naturall things; ſo alſo muſt this life of faith: Therefore a good heart will be very diligent in the meanes of preſeruing and increaſing faith. It will be much in hearing the Word, by which it is begotten and fed: much in meditation and conference, by which it is excited & ſtirred vp: much in prayer, *Lord, I beleeue, helpe my vnbeliefe*: and, as the Diſciples, Luk. 17. 5. *Lord, increaſe our faith.* 5 Mark. 9. 24.

6. It deſires to come to the end of it, and wiſheth for the comming of Chriſt, Reuel. 22. 17. *The Spouſe ſaith, Come.* It waites for the hope of the glory of God, Rom. 5. 2. 6

But an euill heart cares not for this *faith vnfained*. 1. It contents it ſelfe with a name and ſuppoſition of faith, not the thing: or reſts on knowledge, hope, or preſumption of Gods mercy, in ſtead of faith. 2. It prizeth not remiſſion of ſinnes at a due rate; thinkes it ſelfe neuer the richer for it; holds it impoſſible to get aſſurance of it; ſo neuer attempts it: 1. Tim. 1. 5.

it: nay, it ſees the want of euery thing, but faith. 3. It cannot be brought to labour ſeriouſly in the application of Chriſts merits and righteouſneſſe: thinkes not application to be of the nature of faith; or onely applies it for ſaluation, not ſanctification, or change of the heart and life. 4. It can talke of faith, not liue by it: cannot beleeue for leſſer things, as meate, and drink, but vſeth vnwarrantable meanes, much leſſe for greater & higher things: cā thank God for proſperity, but makes too much haſte in aduerſity. 5. It dares make no profeſſion of faith, for feare of men, like *Nicodemus*: will doe nothing, nor ſuffer nothing for Chriſt; becauſe it is not ὑπόστασις, there is no ſuſtbance in it. 6. It can boaſt of ſound faith with the beſt, but it was neuer begot by the Word, nor founded in repentance, nor cheriſhed with the meanes, nor conflicted with ſence of vnbeliefe, nor workes any change, not cares for any; but feares to come to the end of it, it loues nor the Lords appearance, &c. Therefore all this is a fancy, not faith: a dead carcaſe, not the body of ſauing faith, by which the good heart liueth.

4. Grace: ſound peace, 1. With God. 2. With it ſelfe. 3. With others.

The fourth ſpirituall grace (which is a marke of a good heart) is ſound *pacification*, or peace in the holy Ghoſt: 1. with God: 2. with it ſelfe: 3. with others.

1. Peace with God is next to iuſtification by faith, Rom. 5. 1. And this is, firſt, through *abſolution*, that is, ſence of remiſſion of ſinnes: for ſinne onely breeds enmity, and ſeparation from God, who is neuer pacified till ſinne be forgiuen, and then they can walke friendly together. Secondly, through *acceptation*,

tion, by meanes of Christ apprehended, the Prince of our peace, and our Peace-maker, Esa. 9. 6. Ephes. 2. 21. Now a good heart knowing that all happinesse stands in peace with God, (in whose favour is life) and that the wrath of this King is the messenger of death; and what an vncomfortable thing it is for a Tenant at will to liue in the displeasure of his Landlord: is most carefull to make vp his peace with God, and onely is at rest in the signes and meanes of his reconciliation.

2. It hath tranquillity and *peace of conscience*, through sense of sinne not pardoned onely, but healed in some measure. This peace of conscience is the next thing to heauen, and a very heauen vpon earth; not when the conscience excuseth, that a man hath not sinned, but that his sinne being pardoned, hee may goe and sinne no more. 2

3. It hath *peace with all men*, so farre as is possible: with good men, because of Gods Image; and with euill, because of his Commandement. 3

Obiect. How can this bee, seeing none are more conflicted with inward terrours and tentations, or outward crosses, and enemies? *Answ.* This is true: yet, 1. In the world they may haue affliction, in Christ peace: their felicity is in Christ, the Prince and procurer of it: Psal. 25. 13. *Their soule shall dwell at ease*, if not their bodies. 2. This peace is begun, but yet imperfect, as all graces bee: the minde and will, subdued to Gods minde and will but in part: the flesh subdued to the mind and spirit but in part: it can delight inwardly in the Law, but seeth another law in his members, rebelling against the law of his minde: *Godly most peaceable, yet none more troubled: 4. Reasons.*

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claime against faction, when himselfe is the onely factor.

The fifth spirituall grace is *supplication*, or the gift of prayer: the next to *peace* is, *accesse to the Throne of grace*, Rom. 5. 2. For sinne shuts vs out of the presence of God. And as *Absalom* might not come into *Dauids* presence, till attonement was made by *Ioab*: So Iesus Christ hauing made vp our peace with God, we being shut out, are admitted into presence; nay, of rebels, not onely pardoned, but honoured to become the Princes fauorites and familiars, nay sons and children. 5. Grace, supplication.

Now a good heart knowes, 1 That as an Infant new borne, if it cry, it is aliue; if not, it is still-borne: so to send out strong cryes to the Throne of grace, is a note of Gods Childe, and a signe of the new-birth: Rom. 8. 26. Zach. 12. 10. Therfore it comforts it selfe in crying. 2. That it is bound by the *Morall Law*, (besides the Commandement of Christ, and his Apostles) to performe continually this part of worship to God; namely, by the affirmatiue part of the second Commandement: which duety euen *Adam* in innocency, free from sinne, performed, and needed to pray for perseuerance in the grace wherein he stood, and else had he not kept the Law. But a good heart seeing it selfe seazed on by sinne, and the curse of the Law, sees much more need in it selfe to performe this duety to the Lord, and to it selfe. 3. That this grace excellently vpholds the sweet society betweene God, and a beleeuing soule. For as strangenesse alienates and cooles the affections of friends, whereas company and conference kindleth

No good heart without this grace. 4. Reasons. 1 2 3

minde: the Image of God wee see but in part, and cannot loue perfectly. 3. This peace may be disturbed, and interrupted for a time, but the heart is then supported by patience vnder the crosse, to the recouery of his peace. 4. This peace cannot be abolished, but perfected by troubles. *Your peace* (saith Christ) *shall none take from you.* Marke and consider the good man, Psal. 37.37. *the end of that man is peace.* A tree, the more it is shaken with windes, the better it is settled and rooted: and so the trees of righteousnesse.

Gal.6.16. *Wicked men without peace.*

Esa.57.21.

Now this peace is the portion onely of *the Israel of God.* To these Christ had promised it, namly, the *refreshing of soules*, Math. 11.28. To these he hath left it, Ioh. 14.27. *My peace I leaue with you.* But there is *no peace to a wicked man*, saith the Lord. 1. None with God, but onely a truce: He dares liue in a state of enmity with God, and bee still out in armes against him, as a profest enemy: Hee neither feeles, nor feares sinne; which is not peace, but senslesnesse. God in heauen proclaimeth peace, he refuseth the conditions. 2. None with himselfe: but sometimes hee is a terrour to himselfe, that it is death to him to liue in such an estate; witnesse *Cain*, or *Iudas*. Or, if he be quiet, and without accusation, yet is hee without comfort; which is but a dead sleepe of conscience, which shall awake. 3. None with others, out of a peaceable disposition, but being enraged, he is fierce and cruell, as Lions, Esay 11.6. Or as *Ismael*, whose hand was against euery man, and euery mans hand against him. Yea, he can cry out of *Elias*, as a troubler of peace, when it is himselfe: and declaime

claime against faction, when himselfe is the onely factor.

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No good heart without this grace. 4. Reasons. 1 2 3

and inflameth them: Euen ſo heerein (as *Iob* ſaith, chap. 22 21.) wee *acquaint our ſelues with God*, and grow into familiarity and fellowſhip with him. Hee delights in vs, while wee acknowledge him a God *hearing prayer, to whom all fleſh muſt reſort.* And the beleeuing ſoule hath exceeding comfort in his gracious anſwers and ſupplies, who is ſo ready to heare, before we call; and eſteemes it no ſmall grace, that the Lord ſhould not only admit it into his preſence, but ſet ſo eaſie a condition vpon his promiſes; as for asking, wee ſhall obtaine them. 4. It knowes, that prayer being one of the chiefe Chriſtian ſacrifices, the Lord will euer turne one token or other of his gracious acceptance. For as the *Legall ſacrifices*, agreeable to Gods Inſtitution, were anſwered with a ſpeciall ſigne of Gods approbation, of the fire from heauen to conſume them: So will the Lord ſome way manifeſt his delight in theſe *Chriſtian ſacrifices*, which himſelf compares to ſweet *Incenſe*, & *Perfume*; yea, to *drops of honey*, dropping from the lips of the Church, as from an hony-combe, Cant. 4. 11. And how can he but returne a comfortable anſwer on that, which is ſo delightfull vnto him?

Pſal. 65. 2.

4

Therefore a good heart is carefull and frequent in this duty. But not ſo much for the doing of it, as to doe it well: and therfore is carefull, 1. for the *mouer*: 2. the *matter*: 3. the *manner* of his prayers.

Sound praier tryed by the
1. *Mouer.*
2. *Matter.*
3. *Manner.*

1. The *mouer* of prayer is not nature in the godly, as it is in the wicked. Nature teacheth, that what we conceiue to be God, is to be prayed vnto; and the Heathen could pray to God as a Creator and Gouernour: But the *mouer* in a good heart, is *the ſpirit*,

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by which it cryeth, Abba Father, Rom. 8.15. True praier is a proper action of the *ſonne of God*: therefore Chriſt commanded vs in the entrance of prayer, to ſay, *Our Father*. And it is the breath of the Spirit of God For he alone can leade vs into the ſence of our wants. He makes vs ſee the goodneſſe of things that we craue. He bends our affections, and kindles our ſacrifice, without whom is no light or heat. Let the Spirit remit but a little, and the holyeſt men, ſuppoſe *Peter, Iames, Iohn*, ſhall be fitter to ſleepe, than watch, or pray in the very houre of tentation, Math. 26.38.

2. For the *matter*: A good heart, moued by the *Spirit of ſupplication*, is moſt frequent and earneſt, 1. For things giuen by God in Chriſt, as Gods fauour, Pſalm. 4.6. *Lord, lift thou vp the light of thy countenance vpon vs.* 2. For ſpirituall mercies, able to ſatisfie the better part, namely, the ſoule of a man: as appeareth by the method of the Lords Prayer. 3. For bleſſings proper to the Saints, ſauing faith, ſound repentance, &c. Laſtly, for mercies of continuance: ſuch as laſt both here, and hereafter. Zech. 12. 10.

3. The *manner* of true prayer ſtandeth, 1. In a faithfull eying and apprehending the promiſes: A good heart will aske nothing, but what God hath promiſed. 2. In feruency and inſtance, through ſence of want, and loue of Grace. The Spirit of God ſtirres vp *ſtrong cryes*, and cauſeth a man to preuaile with God *by wreſtling*: as the Canaanitiſh woman. 3. In repentance and humility: ſeeing *God heareth not ſinners*, Ioh. 9.31. that is, ſuch as purpoſe to liue in knowne ſinnes. 4. Eſpecially preſenting them *in* Heb. 5.7.

True manner of prayer, in foure things.
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the Name of Christ, Ephes. 3. 12. *By whom wee haue entrance, and boldnesse with confidence of faith.* And by *the hand of Christ*, Reuel. 8. 3. who is the Angell, at whose hands the Lord receiues the odours of the Saints.

This prayer forceth the Lord, that hee craues dimission, Exod. 32. Genes. 32. 26. where the father saith, *Domine, quis te tenet?* Lord, who holdeth thee, that thou canst not get away?

An euill heart cannot pray.

Now thus an euill heart cannot pray. For first, it cannot pray in the Spirit, because the Spirit is not there. It can draw neere with the lips, when the heart is remoued. It cannot pray in humility, because a proud heart neuer saw his wants. It can say words of prayer, and doe the action, but without faith, without affection. And it is regardlesse of the promises, and leanes on second causes. Secondly, the heart and tongue are at variance; the prayer of the lip, and the practice of the life at discord. It can say, *Hallowed bee thy Name*, but sweare vainly, falsly, ordinarily, profanely. It can say, *Thy Kingdome come*, but persecute Preachers and Professors, and abet Popery or profaneneſſe. It can say, *Thy will be done*, but not by it selfe; and, when God hath reuealed his will, it can be impatient, fretfull, &c. It can say, *Giue vs this day our daily bread*, but be couetous, vniust, lye, sweare, depend on vnlawfull meanes, not Gods allowance. It can seeme to pray for *pardon of sinne*, but not against the practice of sinne, nor with repentance: yea, when they meane to liue and dye in sinne. It can say, *Lead vs not into tentation*, but runne into euery snare, all companies, and courses; no corrupt fashion,

but

but it ſoone can become a leader in it. But the prayer of the Spirit is no ſuch thing: it will indeed practiſe what it prayes.

Thirdly, an euill heart either prayes not, or ſpeeds not. What ſwarmes of Atheiſts are there, who out of a graceleſſe contempt of all Religion, neglect this duty? that whereas godly men are denominated *ſuch as call on the Name of the Lord*, 1 Cor. 1. 2. *theſe call not on God*, Pſalm. 14. 4. And, whereas the godly are ſuch as *thinke on the Name of the Lord*, Mal 3. 16. theſe ſeldome or neuer thinke on his Name, but in oathes, blaſphemies, and curſing. Or if they will needs be ſaid to pray, yet they ſpeed not: for firſt, their perſons are not acceptable: Pſal. 34. 15, 16. His eares are open to *the righteous*, but his face is ſet *againſt the wicked*: yea, their *prayer is turned into ſin*, Pſal. 109. 7. Secondly, they turne their eares from hearing the Law, and ſo it is abominable, Prou. 28. 9. And they make no conſcience of other duties, or not ordinarily: as if all the promiſes belonged to one duty. Nay, they pray, to ſerue their owne turne, not to returne duty of any kinde vnto God. And if the ſubiect will not heare the Prince, iuſtly doth the Prince reiect his ſuites. Thirdly, ſuch a man prayes ſometimes, *not continually: in affliction diligently*, Hoſ. 5. 15. In time of Lent, ſuperſtitiouſly: Lectures and Church-prayers are nothing ſo good out of Lent. Or it can pray at leiſure times, but cannot ſet all aſide for prayer, to waite vpon it. For ſome things it can pray, *Nimis ardenter*, (ſaith *Auguſtine*) *too feruently*: that is, for temporals; as corne, and wine, and oyle, onely, or chiefly, Hoſ. 7. 14. But in ſpirituall things,

1. Theſ. 5. 17.

things, it is neither frequent, nor feruent, nor constant. Fourthly, the voyce of prayer is drowned with the voyce of sinne. The voyce of *Abels* blood cryed downe the voyce of *Cains* prayer. The voyce of Sodoms sinne, the voyce of *Abrahams* intercession. So of the voyce of couetousnesse, malice, iniustice, drunkennesse, filthinesse. Fifthly, it can with for pardon of sinne, and reconciliation wish God; but speeds not, because it will not be *reconciled with his brethren*, Math. 5. 24. *Leaue thy gift before the Altar, goe thy way, first bee reconciled to thy brother.* A wicked heart can send out of the same mouth, both blessing, and cursing: can pray for blessing on himselfe, and the plague of God on his neighbour. Papists can be at their Beads and Masses for prosperity, while they call for fire from hell to burne Parliaments. Yea, roughnesse and pride of spirit doe often preuaile against good men, that they are disordered in their families, & their *prayers interrupted*, 1. Pet. 3. 7. Lastly, he can seeme to pray, whiles he is an enemy to prayer. Hee cannot abide these long prayers, and constant course of holy exercise in families. Oh beware of despising any of Gods graces: especially this of prayer in any of his children. Their prayers keepe Gods vengeance from off thee, esteeme them as basely as thou canst.

The fourth sort, in spirituall growth.

The *fourth sort of Rules* concerning the Spirit of God, is for *spirituall growth*. Whereina good heart is knowne by many excellent qualities.

1. It knowes, that something in grace is still wanting, and all is not giuen at once, and so still humbleth it selfe in the measure receiued: Phil. 3. 13.

2. It

2. It knowes, that without growth, that which is begun, decayes: the one Talent, not increaſed, is taken away, Math. 25. 3. Seeing the bitter fruit of declining, and the wofull example of many that fall away, it is carefull not to bee plucked away with the errour of the wicked, but grow in grace, 2. Pet. 3. 17, 18. 4. Becauſe the good heart, being one of the Lords plants, is fruitfull in euery part of the life, but *more fruitfull in the age*, Pſalm. 92. 14. It prouokes it ſelfe more forward, more forcibly. 5. Becauſe ſound grace cannot reſt in beginnings, but growes to perfection, and is crowned with perſeuerance, being like to the *light of the Sunne*, which increaſeth in brightneſſe till high noone, Prou. 4. 18. Therefore it is moſt carefull to grow in ſound grace: the *ſoundneſſe* of which growth is diſcerned two wayes:

Soundneſſe of growth knowne by two things

First, by out-growing the ordinary ſinnes of the age, of his calling, of his ſpeeches, and former behauiours: and auoyding as well the euils of his heart, as of his life. A childe comming to be a man, outgrowes all childiſh behauiour: ſo the Child of God, 1. Cor. 13. 11. *1. Out-growing of ſinnes.*

2. Growing in all graces: eſpecially in.

Secondly, by growing in all graces, as a child in all parts, or a tree in all the branches: as 1. *In knowledge*: As childe being ignorant of all things, growes firſt to a confuſed vnderſtanding of things, and then to more diſtinct: So the Child of God, vtterly ignorant of the things of God, comes firſt to a generall vnderſtanding of them, and afterward to a more diſtinct: as the blinde man, Mark. 8. 22. hauing his eyes opened firſt, ſaw men walke like trees, and afterward, like themſelues: ſo the Beleeuer, firſt ſees the

Humility.

things

things of God confuſedly, but after comes to be more expert in the Word of righteouſneſſe, more reſolued in poynts of doctrine, more perſwaded and ſettled in ſound iudgement, and able to walke by diſtinct and particular direction.

See Col. 1. 9.

Faith.

2. *In faith*, Rom. 1. 17. Righteouſneſſe is reuealed *from faith to faith*; that which was a graine of Muſtard-ſeed, riſeth to a tree: that faith which is weake and lowe, riſeth to a talneſſe and fulneſſe. It growes vp from preſent things, to future, Pſal. 23. vlt. aſcends from the meanes, to the promiſe: growes to affiance in Chriſt, as well without meanes as with them; yea, againſt meanes, Rom. 4. 18. wherein *Abraham* was a father of many beleeuing children. *Iob* can truſt, when God is killing him: as our Lord called God *his God*, when he felt himſelfe forſaken.

3. *In loue*, both of God, and men: As for God, the more ſins are found out and forgiuen, the more loue abounds. *Many ſinnes were forgiuen her, therefore ſhe loued much*, Luk. 7. 47. The weake loue of the Diſciples before Chriſts death, afterward proued ſtrong, that they who fled from him, could dye with him. A little ſparke of this Diuine loue, growes to a great flame, and much water cannot quench it, nor floods drowne it; it is *ſtronger than death*, Cant. 8. 6, 7. It growes to great diligence in his ſeruice, to great hatred of what hee hates, and great liberality for his ſake. Againe, loue of men growes in a good heart, and *aboundeth* more and more, 2 Theſ. 1. 3. It growes from louing of friends, to louing of enemies; from couering one or two offences, to couer a multitude of ſins; frō forgiuing ſmall offences, to forgiue

grea

great offences, vpon repentance; and that not ſeuen times, but ſeuenty times ſeuen times. It growes from louing their bodies, to louing their ſoules moſt dearly; and from compaſſion to the body, to mercy toward the ſoule, in helping it out of ſin. Yea, it growes to *ouercome euill with goodneſſe*. Rom. 12. 21

4. *Patience*. *Impatience*: A child at firſt can beare but a little burthen; ſo the Child of God: but as he growes ſtronger, he beares more. He growes to endure great loſſes, and yet giue glory to God, as *Iob*: to beare great and long tentations, waiting a good iſſue: to ſuffer not onely ſmall wrongs, but the greateſt that euill men can inflict, without the leaſt reuenge: to endure not only words, and ſcornes, and threats, and ſmall loſſes, but *all kindes of perſecution for the Truths ſake*, Math. 5. 15. It walkes *from ſtrength to ſtrength*, Pſal. 84. 7. and growes at laſt not to thinke much of the fiery triall, 1 Pet. 4 12.

5. *Obedience*. *In obedience*: Firſt, in *negatiue* Commandements. It growes in the reformation of former luſts, to account the honey-ſweet pleaſures of ſinne, as bitter as gall. From the hatred of ſome ſinnes, it growes, not to retaine the loue of any ſinne, but auoids all that it knowes to be ſinne. It growes yet further, from auoyding euill, to *auoyde the very appearance of euill*, and the occaſions. 1. Theſ. 5. 22. It growes in the victories againſt daily ſinnes, and ſubdues them, as Iſrael the Canaanites, one after another: yea and deſtroyes *the body of ſinne*, Rom. 6. 5. Nay, it growes from dying to ſinne, to *riſe out of the graue* of ſinne, and *ſtand vp from the dead*, Epheſ. 5. 14. Secondly, in *affirmatiue* Commandements: A good heart growes

to

to *haue respect to all the Commandements*, Psalm. 119.6. From a small measure, to a *fulnesse of good workes*, Act. 9.36. From seruing Mammon, to the seruing of God: and now doing Gods worke *first*, then the owne, Math. 6.33. To doe vprightly, not *in the land of vprightnesse* onely, Esa. 26.10. But as *Lot* euen in Sodom, in the Land of wickednesse, in discouragements, and losses. It growes from well-doing, to *continuance in well-doing*, and so *seeketh glory*, Rom. 2.7. yea, to a resolution not to depart from any thing that the Lord shall command all the dayes of his life, Deut. 4.8,9. Lastly, it growes from weakenesse and vnskilfulnesse, to dexterity and readinesse in the practice of all duties and vertues, to the Masters best aduantage: as one expert in the trade of godlinesse.

Heauenly-mindednes: 6. signes of it.

6. *In heauenly-mindednesse*: many wayes. First, a good heart growes daily more sundred and diuorced from the world: from eager affecting and pursuing, to neglect and contemne the things of it: now can buy, as not possessing, and vse the world, as not vsing it, 1. Cor. 7.30. And it growes to seeke first the Kingdome of God, and then other things: yea, from desires of the world, to desire deliuerance from it.

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2 Secondly, it growes from seeking honour among men, to seeke the honour from aboue, Ioh. 5.44. and to loue the praise of God, more than of men, chap. 12.43.

3 Thirdly, from speaking of things below, to speake of things aboue, 1. Ioh. 4.5. Now according to the abundance of a new heart, they speake with new tongues, in a new language of heauenly Canaan: as Christ, after his resurrection, *spake of things belonging to the Kingdome of God*, Act. 1.3.

4 Fourthly, from

from earthly wiſedome, to heauenly: he was wiſe in his trade, or in a good bargaine; now hee growes wiſe in the matters of God, and his Religion; a wiſe Merchant, who will purchaſe the beſt commoditie: Hee growes alſo in wiſedome, to diſcerne the ſeaſon of grace, and day of ſaluation. Fifthly, from ſeeking Gods fauour, to ſeek his preſence: Pſal. 27.8. *My heart ſaid, I will ſeeke thy face.* It is now of the *generation of them that ſeeke the face of God*, Pſalm. 24.6. Laſtly, from ſeeking his preſence in grace, to ſeeke his preſence in glory: deſiring, preparing, and praying for the appearance of Chriſt: *The Bride ſaith, Come*: and the title of Beleeuers is, They *loue the appearing of Chriſt.* 5 6 Reu. 22.17. 2 Tim. 4.8.

Thus is a good heart neuer weary of increaſing the ſtocke of grace, no more than worldlings of gathering wealth: and is carefull to grow from knowledge to affection; from affection, to action; from action, to profeſſion; from profeſſion, to zeale; and in all is ſtill heauenly couetous. *Onely a good heart thus groweth.*

An euill heart may make a little ſhew, but growes not, like a bodie in an *Atrophy*, feedes and eates, but proſpers not, is in a conſumption ſtill. For 1. it is vnſettled and vngrounded, not rooted or ſtabliſhed in the faith; but as children, carried away with euery toy, ſo theſe, with euery waue, or winde of doctrine: any ſeducer or libertine teacher may take away his Crowne: A very eaſie thing, to make him eſteeme the Doctrine of godlineſſe, and the practice of it, but ſingularity and preciſeneſſe; and make him ſtagger betweene Popery, and true Religion; yea, to poſſeſſe him with a wicked opinion and conceit, that

Popery

Popery is better. 2. As a good heart to grow, growes in the powerfull vſe of the meanes of ſaluation; knowing, that hee who muſt retaine ſtrength, muſt eate dayly; ſo the euill heart neglects the meanes of grace and growth. A good heart, the more it growes, the more it is humble; but this growes proude of what he knowes, and is ſoone at a ſtand, not needing more: Whence elſe are ſuch ſpeeches as theſe, *What need all this preaching, ſo many Sermons, ſo much knowledge?* From pride, it growes to idleneſſe in the vſe of good meanes, and ſhall aſſoone grow rich in grace, as an idle fellow that caſts vp his Calling, and makes euery day holy-day, ſhall grow rich in the world.

3. It growes downeward, and goes backward: it eaſily ſlides backe from degrees of grace it had receiued, and from ſuch practices it had begun and entred on: firſt, becauſe it profeſſed without ſincerity, for bad and by-ends: ſecondly, becauſe all his motions were not from the Spirit, but vaniſhing from the fleſh; his righteouſneſſe (as the morning dew) ſoon drawne vp; his reſolutions, but ſtarts and fits, and in good moods: thirdly, becauſe of the loue of eaſe, of the world, of the fauour of men, and lothneſſe to be at ſo much paines, or loſſe, as the power of Religion cals for: any of theſe makes them ſoone caſt vp all, as *Demas*, and ſetting hand to the Plough, ſoone to *looke backe*. How many (by examination) may finde they are farre worſe, than many yeares ſince? leſſe heauenly-minded, ſeldomer in prayer, or reading, leſſe watchfull againſt ſinne, leſſe mindfull of redeeming their time, more worldly, ſcandalous, vnpro-

Luk 9.62.

vnprofitable? If euer any thing had beene found in this heart, it would haue been ſweeter to them, than to haue gone from it ſo careleſly. Oh *repent, and do the firſt workes*, and let thy workes be *more at laſt*. Reuel. 2. 5. verſ. 19.

4. An euill heart growes now apace, and to a kind of fulneſſe and perfection: namely, to bee as *full of vnrighteouſneſſe* as the Gentiles, Rom. 1. 19. as full of wicked luſts, as that poore man was *full of Leproſie*, that came to Chriſt, Luk. 5. 12. As the good heart growes in all kindes of graces, ſo this, in all kinds of wickednes: for an euill heart cannot but grow from euill to worſe. Eſpecially it growes full of guile and deceit, as *Elymas, full of ſubtilty and miſchiefe*, Act. 13. 10. thus Satan filled *Ananias* his heart with hypocriſie: a ſhew without, but nothing elſe within. So alſo it growes full of malice and wrath, in hearing the Word come againſt his ſinnes: Act. 19. 28. the *Epheſians* againſt *Paul*, were *full of wrath* and rage: whereas a good heart will ſay, *Let the righteous ſmite me, it ſhall be a benefit*, Pſalm. 141. 4. Laſtly, it growes full of enuy and indignation, that any ſhould grow neere it, and full of nips and ſcornes againſt godly Preachers. Haue theſe the marke of the Spirit in *ſpirituall growth*, that cannot abide the growth of grace in any other: or rather the brand of that wicked ſpirit, who lies in wait till the woman be deliuered, to kill her childe, Reuel. 12. 4? *Beware of this ordinary fruit of Apoſtaſie.*

IV. A good and honeſt heart lookes to the *Ordinances* of God, and ſo hath many excellent qualities. In two generall reſpects: 1. In reſpect of Chriſtian Religion it ſelfe. 2. In reſpect of the meanes, by which it is vpheld: and theſe are three: 1. The *Markes of a good heart, in reſpect of Gods Ordinances.*

Word

Word and Sacraments. 2. The Sabbaths and Assemblies. 3. The Pastors and Ministers.

1. For Christian Religion it selfe: because it knowes there is but *one hope* of happinesse, and one way to attaine that hope; and as there is but one God, so but *one faith*, & one true Religion, by which it can truely know God, and rightly worship that God it rightly knowes, and so in the way of his worship come to communion with him: therefore it is very carefull to make choyce of the true Christian Religion; and therefore takes not a Religion hand ouer head, but examines it in all the foure Causes, and in the Effects.

Eph.4.4,5.

1. It chuseth true Religion, in the true 1. Causes. 2. Effects.

1. The *Efficient*, or Author: it knowes, true Religion is not the constitution of any earthly power, nor the birth and issue of Parents to posterity; but is the daughter of God, seeing hee onely can make knowne his owne will, hee onely can prescribe his owne worship, and command or forbid what is pleasing or displeasing to him: And therefore, if it depend vpon him for all that pertaineth to life, much more for all that *pertaines to godlinesse*, 2. Pet.1.4. It will not take a Religion on the word of any man, any Church, any Councell, or any Pope, nor any Angell, Gal.1.8. but on the Word of God only.

Efficient.

Matter.

2. The *Matter* of it, being from God must bee Diuine, contained in the holy Scriptures, by which alone wee come to the true knowledge and seruice of the true God. It will not hold for matters of Religion, vnwritten traditions, nor precepts of men, nor constitutions of Fathers, or Churches, not grounded in the Word. As the *Scriptures forbid all addition*

Deut.4.2. Pro.30.6. Rev.22.18.

addition or detraction from themselues: so a good heart holds them accursed, that for Doctrines of God, shall obtrude precepts of men.

3. The *Forme* of true Religion, is conformitie with Gods reuealed will in all things: as the forme of the Tabernacle, was the conformity with the patterne giuen to *Moses* in the Mount, from which he might not depart, no not to a pin. It will not chuse a Religion that layes out of sight that patterne, that prohibits the vse of Scriptures, that holds ignorance the mother of deuotion. It will not chuse a Religion that is cleane contrary to the patterne: a Religion that makes more gods than one, that makes euery Pope a god, in forgiuing sinnes, making something of nothing, and Lawes directly to binde conscience: that makes more Mediators than one, contrary to the patterne, 1. Tim. 2. 5. euen so many as there bee Saints in the Popes Calender: yea, euery man his owne sauiour, and meriter of eternall life. It will not chuse a Religion that disableth the onely Sacrifice and Oblation of Christ, vnlesse he be daily offered by greasie priests: nor that which teacheth in the day of trouble to call on the Virgin, *Peter*, *Iohn*, all Saints, contrary to Psal. 50. 15. nor that which disclaimeth ciuill obedience, and thrusts downe the authority of Princes in their owne Dominions against that in Rom. 13. 1. *Forme.*

4. In the *End*: the principall end of true Religion, is Gods glory; the lesse principall, the leading of men to true beatitude by the right way, which is Christ. A good heart will not chuse a Religion, which is derogatory to Gods glory, and carries a- *End.*

way from Christ: such as the doctrine of iustification by workes, of humane satisfaction, inuocation of Saints, propitiatory sacrifice for the sinnes of quick and dead, the Popes head-ship of the Church, making lawes against the Lawes of Christ, &c.

5. *Effects of true Religion.*

Againe, it will examine the Religion in the Effects: 1. If it magnifie Christ, the end of the Law and Gospell: 2. If it bring Diuine consolation, in life and death: 3. If it *binde to God*, from whom our sinnes had separated vs: 4. If it bring forth obedience to the Morall Law, in both Tables: 5. If it be *pure, peaceable, full of good workes*, Iam. 3.17. A good heart will not chuse a religion, wherein to be assured of Gods fauour, of pardon of sinne, of perseuerance, is presumption: nor that allowes Stew-houses of bawdry, or dispenseth with vnlawfull or incestuous marriages, (as the impure religion of Popery doth) nor that which must be set vp, and held vp by violence, blood, massacres, lyes, equiuocations, murthering of Princes, or Gun-powder treasons, (for the Gospell is a doctrine of peace:) nor that which is an enemie to good workes, as in Popery, a man may be as wicked as the diuell can make him, so he be rich to buy pardons.

1 2 3 *Religio à religando.* Augustt. 4 5

Thus a good heart is carefull in the choyce of true religion and holy, as from the holy God, the obiect of which are holy things, practised by holy men, begun in Paradise, continued by the holy Patriarkes, described by holy Pen-men, *Moses*, the Prophets, and Apostles, and obserued in all ages by the Saints to whom it is deliuered.

Hauing thus carefully made choyce of true religion,

ligion, a good heart doth Christianly imbrace it:

in regard of { Internall affections. / Externall effects.

2. It Christianly imbraceth it, in

The *inward affections* are three: 1. It firmely beleeues it, and labours still to be more firmly rooted and stablished in the faith, Col. 2. 7. The Scribes and Priests themselues confessed, that the doctrine which is from heauen, must be beleeued, Luk. 20. 5.

1. Inward affections. 1. Faith.

2. It loues it feruently, and hates all false religion contrary vnto it, Reuel. 2. 12, 15. The Church of *Pergamus* must not onely keepe the Name of the Lord, but hate the Doctrine of the *Nicolaitans*, which the Lord hates. *Dauid* appeales heere to the Lord himselfe, *Loue I not them that loue thee, and hate them that hate thee?* So a good heart will esteeme the enemies of religion, his owne enemies.

2. Loue. Psal. 139. 21.

3. It ioyfully imbraceth it, and vndiuidedly cleaues vnto it: Act. 16. 34. The Iaylor reioyced, that he and his house beleeued. The wise Merchant went away reioycing, that hee had found the Pearle.

3. Ioy.

4. And it *cleaues with full purpose of heart to the Lord*, Act. 11. 23. True religion in the heart is inseparable, most inuincible. A good heart (with *Cyprian*) admits no deliberation in diuine things, for the substance of religion. Good *Ioshua* will cleaue to the Lord, though all the world goe away, chap. 24. 15 and the Disciples will not forsake Christ, though multitudes doe, Ioh. 6. 68, 69.

4. Constancy.

The *outward effects* of a good heart toward true religion, are fiue.

2. Outward effects, 5.

1. It will by all meanes promote it: *Abraham* will teach his family, Gen. 18. 19. It will further the causes

1. Promote it.

cauſes of it: *Cornelius* calls his family and kindred to heare *Peter*, Act. 10.24. *Paul* wiſheth all that heare him that day, as himſelfe, whole and entire Chriſtians, Act. 26.29. If Scribes, Phariſes, hypocrites; if Prieſts, Papiſts, Ieſuites would (as the diuell) compaſſe ſea and land to make one Proſelyte, and ſeuentold more the child of wrath, than themſelues, how much more ſhould a good man, will a good heart, for the conuerſion of his brethren?

2. *Profeſſe it.*

2. It will profeſſe and maintaine it openly, boldly; *Dauid before Kings*, Pſal. 119.46. *Paul* will profeſſe his hope before *Agrippa*, *Feſtus*, *Felix*, becauſe it makes the conſcience good, and that miniſtreth boldnes. It will come in the day to Chriſt, not with *Nicodemus* by night. It will profeſſe with dangers, and loſſe of ſweeteſt things. For nothing is ſo ſweet to a good heart, as the truth of God. *Paul held not his life ſo ſweet*: and ſo the Martyrs.

Act. 20.24.

3. *Adorne it.*

3. It will ſtudy to adorne and beautifie it, in holy life expreſſing the power of it, and walking according to the rules of it: Tit. 2.9. Seruants muſt ſo walke, as they may *adorne the Goſpell*: much more Gods ſeruants. A good heart cannot talke of Chriſt, but liue in Chriſt: cannot with *Iudas* profeſſe Chriſt his Lord, and by looſeneſſe of life deliuer him to the ſcoffer, and buffetings of his enemies. A good heart knowes, that true Religion is to bee eſteemed by the life and conuerſation: Prou. 4.2. *He that walketh vprightly feareth the Lord.* Hee is truly religious, that keepes himſelfe *vnſpotted of the world.*

Iam. 1.27.

4. *Suffer for it.*

4. It will ſuffer the extremeſt loſſe, rather than loſe his Religion; knowing, that it is giuen to the

Elect,

Elect, not *onely to beleeue in Christ, but also to suffer for his sake*, Phil. 1. 29. For true Religion so fortifies the heart in the fatherly affection of God towards him, in the loue of Christ Iesus, in the assured care and prouidence of God, and the sweete comforts of the holy Ghost, euen in the middest of death, as death it selfe is not formidable, but a sweet and easie passage to Iesus Christ, with whom to be, is best of all. This truth is confirmed by a cloud of witnesses, euen all the glorious Martyres that euer suffered in their Lords quarrell, who for his sake counted their greateſt losses, their greateſt gaine.

5. It will honour and embrace all the Professors of Religion: Psal. 15. 4. the Citizen of Sion, *honours all that feare the Lord*: as wee see in the great change of the conuerted Iaylor, toward *Paul* and *Silas*, Act. 16. 31. A badge of Christ, and Christian Religion is, to *loue one another*: yea, of one *translated from death to life*, 1. Ioh. 3. 14. It will pray for them, and praise God for their graces. It will encourage them, and helpe them forward in the good way. It will pitty and releeue their miseries. It knowes, *the loue of God dwelles not in him that shuts vp his compassion*, 1 Iohn 3. 17.

5. Honor the Professors of it.

Thisan euill heart cannot doe: 1. It neuer makes choyce of religion, but takes the religion he findes, without further examination: neuer lookes whether his religion come so high as from Heauen, but either superstitiously takes vp and continues a religion from the forefathers, and will not endure light, because they liued in darkneſſe (as one could not endure liberty, because his father was in prison:) or

How an euill heart carrieth it selfe in matter of Religion, in 6. things.

Atheistically measures the Religion by the length of the Scepter, or by multitudes, authority of men that are with it or against it, succession, successe, outward pompe, &c. The Pharises of our time say as those of old, *Doe any of the Rulers beleeue in him?* and the most *haue the faith of God in respect of persons.*

Ioh.7.48.

Iam.2.1.

2. His Religion bindes him not to God: for it neuer looseth him from his lusts, but makes pride, worldlinesse, malice, vncleannes in thoughts, speeches, and actions, hypocrisie & the like, all vnmortified. It pities some *Agag*, some fat or dareling sinne, either of nature or custome. It reioyceth and riseth by the reuenue of some sinne, and vnlawfull profits. It would binde God to it selfe, not it selfe to God.

3. It hath no care commonly of his grounds of Religion, and so runs at vncertaine: still is wauering, and scarce knowes in what Religion hee meanes to dye: halts betweene God and *Baal*, and sees no great difference betweene true religion and Popery: The blast of one trumpet would make them as forward Papists, as now they are Protestants.

4. It can pretend Gods glory, and Gods ends, but intend the owne ends. *Herod* pretends to come and worship Christ, but intends to kill him. *Iezabel* can make religion a pretext for her fouleſt fact of murdering an Innocent: so can Papists finely *in ordine ad Deum*, and to promote the Catholike cause, raise Massacres, &c. 1 Sam.2.22. Women professing great sanctity, by comming to the Temple, polluted themselues with wicked Priests. It were a sin to say so of holy Popish Priests and their pure Nunnes.

5. It will haue religion for fashion, or shew, but

but loue it not, promote it not, no, not in their owne families, ſcarce profeſſe it for preſent reproach or after-claps: but zeale and forwardnes were madneſſe (as *Feſtus* ſaid to *Paul*) and to become an hatefull Puritan. They frame not their actions to the rules of Chriſtian Religion, but are looſe, vnſauory, earthly in all their courſes: they will loſe nothing for it; Chriſt ſhall loſe the glory of Heauen for them, and ſo farre they like their Religion; but they will not loſe crummes of earth for his ſake.

6. An euill heart can make a profeſſion of Religion, and ſcorne the Profeſſors, reuile them as a packe of hypocrites. But our Sauiour packs ſuch out of his number, ſaying; *They that are with vs, cannot lightly ſpeake euill of vs*, Marke 9.39.

Now of the markes of a good heart, in reſpect of the meanes, by which this true Religion is vpheld And firſt of the Word and Sacraments.

A good hart carefully imbraceth the ordinances of God. 4. Reaſons, Cant. 2.9.

The equity of careſulneſſe in theſe, ſtands in theſe reaſons.

1. Becauſe a good heart cannot heare God himſelfe ſpeake, nor enioy ſuch neare and immediate fellowſhip with him as it deſires, it is moſt glad to enioy him *through the grates* of the Word and Sacraments; to heare him ſpeake by his Meſſenger, to reade his letters, and be enriched with ſuch pledges of his loue, which therein he includeth to his ſonnes and daughters. Thus doth a faithfull Spouſe to him abſent, whom her ſoule loueth.

2 Becauſe theſe Ordinances proceed from the holy Spirit of God, and are meanes appointed for the ſanctification of the elect, a good heart will ne-

uer heare or reade the Scriptures, nor ſpeak of them but with great reuerence. It dares not profane the ſacred Scriptures, vſing them vainely or wickedly, as in ieſts, playes, charmes: neither dares it come to the Sacrament without due examination, preparation, inſtruction, correction, or ſtrength and conſolation in the courſe of Chriſtianity, 2 Tim. 3. 16.

3. Becauſe the good heart ſees his continuall need, it is carefull in the continuall vſe of the meanes of grace. It ſees hardneſſe of heart ſtill ſtealing on it. It diſcernes ſpirituall weaknes, and fainting of ſoule. It feeles many conflicts of the fleſh againſt the ſpirit. It is acquainted with the thruſts, and temptations of Satan. It ſees the health of the ſoule ſtand in theſe refreſhings, and the ſtrength of the heart decaying without them, as the body doth without repaire. And therefore it ſtill releeues it ſelfe by the Word, Sacraments, Prayer, and the like: Pſal. 119. 28. *My heart melteth for heauineſſe: raiſe me vp according to thy Word*: verſ. 92. *Had it not beene for thy Word, I had periſhed in my trouble.*

Ioh. 4. 24.

4. Becauſe it conceiues *God a Spirit*, and his Ordinances ſpirituall, therefore in performing theſe, it neuer contents it ſelfe with the outward deed alone, but eſpecially aymes at ſoundneſſe and ſincerity in the manner of doing: Pſal. 119. 80. *Let my heart be vpright in thy ſtatutes.* All is out of ſenſe and conſcience, not for ſhame, faſhion, cuſtome, law, or vaine oſtentation.

It makes great conſcience of the Word preached. 3. Reaſons. 1.

But now in ſpeciall, for the Word preached: A good heart makes great conſcience of it, as is great reaſon: 1. Becauſe it ſees the Word preached, on-

ly able to bruise a stony heart; to tame, melt, and cause to tremble a secure heart, as *Felix*: Esa. 66.2. *that trembleth at my Word.* Act. 16.24. The Iaylor came trembling and shiuering, as hauing a strong Ague in his conscience. Also it is of power to open a shut conscience, as *Dauids* by *Nathan*. 2. Because the preaching of the Word reueales the *vnsearchable riches of Christ*, Ephes. 3.8. and brings into acquaintance with him. This is the hammer, by which Christ *standing at the doore* of the heart, knockes, and *if any open, he comes in, and suppes with him:* Christ not onely inuites him to a feast, but feedes him with his owne flesh and blood: *and he with Christ*; that is, a fruitfull hearer of the Word entertaines Christ, calles him (as the Church, Cant. 4.16.) to a feast in his Garden, *to eate of his pleasant things.* Christ is feasted, when hee tastes the sweet fruits of repentance, faith, mortification, and obedience, wrought by the preaching of the Word. Nay, it makes vs of neere kindred with Christ, his *father, his mother, his brethren and sisters*, Luk. 8.21. 3. Because the Word preached brings in the Spirit of God, with his sauing graces: being *the chariot of the Spirit*, by which hee rides gloriously into the hearts of Beleeuers; God who can giue his Spirit without it, ordinarily doth not. He could haue taught *Cornelius* without *Peters* so tedious a iourney: but *Cornelius* must attend *Peters* Ministery, *and while Peter was yet speaking, the holy Ghost fell on them all*, Act. 10.44. But see it in *speciall* sauing graces: first, illumination is by preaching, Acts 8.31. The Eunuch cannot vnderstand without an *interpreter*; he must ioyne himselfe to *Philip*. Secondly,

2 Reu. 3.20.

3 *Ministerium Verbi, Vehiculū Spiritus*

1 *Speciall sauing graces wrought by the Word preached.*

2 condly, *faith comes by hearing*, Rom. 10. 14. and *by the foolishnesse of preaching, God will saue them that beleeue*, 1 Cor. 1. 21. Neither can actuall faith bee without some measure of actuall knowledge. Thirdly, the feare of God is wrought by preaching: Rom. 8 15. the spirit of feare is wrought by the Ministery of the Law; shewing sinne distinctly, the curse due to it, and our owne guiltinesse: And by the Gospel is wrought that childlike feare, by the spirit of adoption, by which we feare to offend God, as before to be offended and reuenged on by him. Fourthly, peace of conscience, and a sweet ioy in God is wrought hereby: Psalme 51. 8. *Let me heare the voyce of gladnesse,* 4 *that the broken bones may reioyce.* Lastly, the Word preached brings in, not onely this life of grace, but 5 that of glory: Act. 11. 14. Send for *Peter* to Ioppa, and he shall speake *wordes, whereby both thou and thy* Act. 13. 26. *house shall be saued.* And therfore it is called the Word of *life and saluation.*

Conscionable hearing in fiue things.

In these and other regards, a good heart is a conscionable Hearer:

1. It prepares it selfe as a fit casket or store-house to lay the Word in, conceiuing it the most precious iewell, and richest pearle in all the world. *Dauid hid the Word in his heart*, Psalm. 119. 11. 2. In sense of it owne want, and the worth of the Word, it preserues an appetite and hunger after the preaching of it. *As* 1 Pet. 2. 2. *the babe* sucks greedily the milke: so it will feed heartily on this bread of life. It will be at paines for it, as a babe will cry after the brest. It will heare diligently, without omission, intermission, or delay. It will waite at the gates of wisedome, as *Cornelius* for

Peter,

Peter, Act. 10.33. *Wee are all here ready to heare what soeuer is commanded thee of God.* 3. Because God speakes not to the eare onely, but to the heart, this heart will heare as well as the eare. If God say, Seeke my face, the heart will make eccho, and answer, *Thy face, Lord, will I seeke*, Psal. 27.8. 4. This heart makes the whole man heare and receiue the Word: first, *the inner man* shall delight in the law, Rom. 7.22. The iudgement shall esteeme it aboue thousands of gold and siluer: the minde shall attend it: the heart shall beleeue it: the memory shall keepe and treasure it: the affections shall cleaue to it, and the conscience submit to it: secondly, *the outward man* shall bee as conformable. The eare shall heare it with reuerence: the mouth shall speake and professe it: the hand shal practice it, and the whole man be submitted to the obedience of it: as in sound health, the nourishment is carryed to all parts. 5. This heart imbraceth the whole Word, saying of all, as the Prophet, Mic. 2.7. *Is not my Word good to him that walketh vprightly?* First, it *loues* the Word which reuealeth sinne, accuseth, and condemneth it; both because it discouers sinne, to be repented of, and forsaken; as also because it leades the sinner to Christ, and sets him faster to him. Secondly, it *applies* the whole Word to it selfe, as well for conviction as consolation. You shall euer see a good heart more smitten with the sharpe threatenings of the Word, than they to whom they belong. Meat that must nourish, must goe into the stomacke and bowels: so must the Word, that must profit vs, passe thorow our affections, either to humble, or direct, or comfort vs.

By

An euill heart faileth fiue waies in hearing.

By this triall, many that bragge of the goodnesse of their hearts, may see themselues farre off. For first, an euill heart cares not how far it be estranged from God: As it flies his presence and eye, so his Word also, which passeth sentence on him, & iudgeth him afore-hand; desires no acquaintance either with God or his Word. Many say as the people to *Ieremy*, Ier.6.17. *The Word of the Lord in thy mouth we will not heare.* The Popish Recusant stops his eare, and will heare no voyce. The Atheist, as hee denies God in his heart, so hee denies his presence to the meanes: Both of them refuse fellowship with God, bar out the Spirit of God and his sauing graces, and wilfully debarre themselues of faith, which is dropt into the heart by the eare, and of the life of grace and glory.

Secondly, an euill heart can come to heare, but brings not an *hearing eare*: But it brings, 1. an *heathen eare*, or deafe rather; as many who cast themselues asleepe, who would bee ashamed to sleepe, if a man but a little better than themselues should speake vnto them. An argument of a sleepy, and dull heart: And can we thinke God will open that mans heart, who will not open his owne eare? Or 2. it brings an 2 Tim. 4.4. *itching eare*, that cannot abide wholesome doctrine: Hardly can any Minister please them; hee is either too *Legall* in his threats, or too *Euangelicall* in generall promises, or his life too austere, or too remisse. *Iohn* fasts, and hath a diuell: Christ eates, and is a glutton. Or if the doctrine be quicke and powerfull, then enquire if hee be not a puritan: for if impure wretches once so stile him, then may hee be aduised better, than to trouble himselfe with such a mans doctrine.

doctrine. Or 3. it brings a *stopped eare*, when in hearing, the heart goeth after lusts, or is stopped with ignorant conceits; as, that no such good is to bee gotten in Sermons; or, it were pitty all should bee true that the Preacher saith; or, the world was better when was lesse preaching; or, few great men loue preaching, or frequent it much; or, it is no great wisedome to be so forward as some, and none are worse than such as runne after Sermons. Cares also, and lusts, and pleasures choke and stop the passage of the Word into mens hearts, that they heare it as a story, or a tale, but are no more moued with it, than if they were stockes and stones: the most dreadfull threats of vengeance pricke them not at heart.

Thirdly, an euill heart can heare sometime with diligence and delight, but will heare to know, not to practise: delight in contemplation, but *hates reformation:* delights in the promises of the Gospell, not in the precepts of the Law; or if it doe, yet not in an vniuersall practice, inward, and outward: For it is an vnfailing rule, An euill heart cannot delight in the Law of God, touching *the inner man.* Oh how hard it is to binde the thoughts to conformity with Gods Law! Nay, a loose heart cries out of too much preciseneſſe. Psa. 50. 17. Rom. 7. 22.

Fourthly, an euill heart can heare sometimes carefully, but neuer truly apply. For the promises and comforts of God, it is readyest to apply them to it selfe, which belong not to it: for God feeds the impenitent with iudgement: this is the part of such an heart, but it lets that alone. As for rebukes, it heares or abides none: it is loth to be drawne to a Sermon,

Sermon, that rebukes his darling sinnes, as the people of Israel was to come neere the Mount, Heb. 12. 19. While it heares, it is filled with wrath and enuie, Luk. 4. 24. saying, *Physician, cure thy selfe*: yea, it is ready to *burst for anger*, as *Stephens* aduersaries, Act. 7. 54. And for afterwards, they *hate him to the death that rebukes sinne in the gate*, and *abhorre him that speaketh vprightly*, Amos 5. 10. He is their enemy that tells them the truth: as *Ahab* said of *Micaiah*, *I told you hee neuer propheſied good, but euill*: and to *Eliah*, *Haſt thou found me, O mine enemie?* And if Christ himselfe should neuer so wisely rebuke them, they would lay hands on him, or runne to the Rulers as *Ioshua* to *Moses*, *Master, forbid them to propheſie*. In one word: An euill heart pretending sound loue to preaching, is an vtter enemy to sound preaching. To whom I say, Is Gods Word an aduersary to thee? So is God himselfe. Doth the Word iudge and condemne thee? So shall the Lord for euer condemne thee, except thou timely repent. And thou that canst not endure the threatning of iudgement, goe on in thy sinnes, thou shalt indure the iudgement, threatned, eternally: stop thine eare against the cries of Gods Word against thy sinnes, this Word shall take hold on thee, and thou shalt cry out for euer against thy sinnes and selfe, and thy cry shall not be heard, pitied, nor ended.

Numb. 11. 28.

Lastly, an euill heart can heare, but not pray before-hand, and so loseth all the power of the Word, and the blessing which depends on prayer: for *Paul* planteth, *Apollos* watereth, but *God giueth the increase*, 1. Cor. 3. 6. And *Pauls* preaching was fruitfull to *Lydia*,

dit, because *the Lord opened her heart*, Act. 16. 14.

The second meanes, whereby true Religion is maintained, are the *Sabbaths and assemblies*. In respect whereof, a good heart hath many markes and qualities.

A good hart is very conscionable for the Sabbath. 6. Reasons.

1. It knowes, God hath appoynted both a certaine time and place for the publike exercise of Religion; both for the preseruation of his worship, which else would speedily run to ruine: as also that the Church might be knowne and discerned, as a City on the top of a Mountaine, by the meeting of his people: and that such as forsake it, might iustly, and inexcusably be damned, it being so visible and sensible among them. Now this being a morall and perpetuall Commandement, written in Tables of stone, a good heart dares not bring the guilt of violating it vpon it selfe, by forgetting what God would haue vs remember, or profaning what he commands to keepe holy, or vnhallowing the time or place which he hath blessed to holy vses: Leuit. 16, 30. *Yee shall keepe my Sabbaths, and reuerence my Sanctuary: I am the Lord.*

2. It knowes, that the strict keeping of the Sabbath, is a fashioning of vs to Gods Image, who did all his worke in the six dayes, and rested the seuenth: To the Image of *Adams* holinesse in his innocency, who obserued the seuenth day holy vnto God: And to the image of the second *Adam*, *The Lord of the Sabbath*, who most absolutely kept the Sabbath, fulfilling all righteousnesse. And the good hart, though it cannot attaine this perfection, yet striues to recouer this Image. Mark. 2. 28.

3. It

3. It knowes, that as it is the Pale and preseruatiue of Religion, and the heart of the Commandements, (as it is placed betweene the two Tables:) so it is *the triall of Religion.* Whence it is vsuall in Scripture, to put keeping of the Sabbath, for the whole worship of God; and the Prophets mentioning the decay of all Religion, say, *the Sabbaths are polluted*, Lam. 1.7. and that hee that is an ordinary Sabbath-breaker, is a man of no religion, without God in the world. The Iewes could say, *If this man were of God, he would keepe the Sabbath*, Ioh. 9.16. And enemies and hinderers of sanctifying the Sabbath, are called, *vnbeleeuers, vagabonds, and wicked fellowes*, Act. 17.2,5.

4. It knowes, that fearefull iudgements linger and waite vpon the person or people, that negligently or wilfully profane Gods holy Sabbath. Neh. 13.18. *Did not your fathers thus, and our God brought all this plague vpon vs? Yet ye increase the wrath, in breaking the Sabbath*, Ezek. 20.13. God thinkes on such, to *powre out indignation vpon them.* Which is, *a fire that cannot be quenched*, Ier. 17.vlt. The bodily death, for the breach of the Ceremoniall part, did figure the death of the soule, for the breach of the Morall part See Exod. 31.14. and 35.2.

5. It knowes, that God showres downe blessings, spirituall and temporall, of this life, and a better, on the heads of conscionable obseruers of the Sabbath: Esa. 56.2,5. *Blessed is the man that doth this, that keepeth the Sabbath, and pollutes it not*: Chap. 58.13,14. If thou make the Sabbath a delight, thou shalt *delight in the Lord*: that is, in the sweetnesse of his

Word

Word and Ordinances; thou ſhalt *mount on the high places of the earth*: that is, be exalted aboue all people in true honour; *and be fed with the heritage of Iacob*: that is, enioy all the good things of the promiſed Land of heauenly Canaan. Here are bleſſings internall, externall, eternall.

6. It knowes, that the carefull ſanctifying of a Sabbath heere, is the beginning of that euerlaſting Sabbath hereafter, when we ſhall be gathered vnto the Congregation of the firſt borne, written in heauen, and enter into that eternall Reſt, of which this is a ſhadow: which who ſo begins not here, *God hath ſworne he ſhall neuer enter into his reſt*. Heb. 4. 3.

Hence a good heart, firſt, *remembers* the Sabbath day to ſanctifie it. It will all the weeke prepare for the Sabbath, and doe all his owne worke in the ſixe dayes, as God did his, that he may reſt on the ſeuenth. It will remoue all things that may hinder the ſanctifying of it, either in himſelfe, or in his family, that all worldly buſineſſe may be buried for that day, as *Iacob buried his Idols*, before he went to Bethel, the houſe of God. It will remember it is a day of reſt from all bodily labour, which neceſſity or holineſſe command not: for *Adam* himſelfe in innocency could not both keepe the Sabbath, and walke in his vocation. And, that it is a Day of *holy reſt*, not of idleneſſe: *a Sabbath of the Lord*. If God had liked idleneſſe, (ſaith *Athanaſius*) he would not haue commanded ſo many things to be done, nor all the parts of his worſhip to be doubled on the Sabbath: as Numb. 28. 9, 10. nor ſo many duties of it, as the longeſt day is ſhort enough for them. Therefore eue-

5. Properties of a good heart about the Sabbath.

1. It remembers it before.

Gen. 35. 2.

ry good heart will reſt from all his ſpeciall calling, & waite on the generall: Maſter or ſeruant, young or old, the buyer and ſeller, Neh. 10. 31. All Carryers and Porters, Ier. 17. 21. *Beare no burthen on the Sabbath day*: no not the Husband-man *in Harueſt*, Exod. 34. 21. Yea, the Prince himſelfe is not exempted, but muſt be among them, Ezek. 46. 9.

2. *Keepeth the whole Sabbath.* 1. Cor. 16. 2

Secondly, a good heart will keepe *the whole Sabbath* day: which is the ſeuenth, in reſpect of the ſixe following: namely, *the firſt day of the weeke*, as the Iewiſh was the ſeuenth, in reſpect of the ſixe going before, namely, the laſt of the weeke. If thou hireſt a ſeruant or labourer to worke a day, doeſt thou not meane a whole day? When God allowes thee ſixe dayes, are they not whole? and is not the ſeuenth ſo too? When God reſted the ſeuenth day, was it not the whole? Therefore a good heart thinks not, it hath ſufficiently kept a Sabbath, to heare Seruice, or a Sermon, in the fore-noone, or after-noone, and all day elſe doe what he liſt: No, it will giue him the morning, and giue him the euening too, Pſal. 92. 2. It ſelfe would not accept of another the labour of one or two houres for a dayes worke, and dares not offer it to God, but will keepe the whole Sabbath, either in Gods Houſe, or it owne, in duties publike, or priuate: Ier. 17. 22. *Ye ſhall doe no worke, but ſanctifie my Sabbath.*

3 *With the whole man.*

Thirdly, a good heart will make *the whole man* keepe the Sabbath. For as man ſtands of two parts, body, and ſoule, ſo the ſanctifying of the Sabbath is two-fold; inward, and outward; which a godly heart is carefull not to diuorce: and therefore, 1. Preſerues

ſerues the outward man from ſeruile workes of the calling, but ſpecially from committing ſinne, which is the moſt ſeruile worke, and moſt contrary to the ſanctification of the Sabbath: the Lord cannot abide the Sabbaths, when the *hands are full of blood*, Eſa. 1.13. But the Sabbath that he chuſeth, is, *to looſe the bands of wickedneſſe.* 2. It bindes the tongue to holy ſpeeches: If *euery idle word* moſt bee answered for, much more idle ſpeeches on the Sabbath, which is a double ſinne. A good heart muſt not ſpeake his *owne words*, nor a *vaine word*, Eſa. 58.13. It cannot giue reines to the tongue to direct worldly buſines, to make reckonings, to prattle of other mens buſineſſe, to buſie it ſelfe in the world, or worldly affaires, to talke of newes, as the Athenians, or ſports and pleaſures, nor things lawfull on other dayes. A good heart, out of a better ſtore, will ſpeake of better things. 3. It watcheth ouer the inner man: reſts his affections in Sabbath-duties, and makes it his delight: ſuffers not his thoughts to roue, Eſa. 58.13. *Thou ſhalt not thinke thy owne will.* For the Lord requires the *whole heart, ſoule, ſtrength, and minde*, Luk. 10.27. In one word: A good heart will care to occupy his mind, mouth, tongue, eare, hand and foot as God would haue them. Mat. 12.36.

Fourthly, it will not onely keepe the Sabbath ſtrictly it ſelfe, but ſee it kept of all within his power: A Magiſtrate of a good heart will compell all within the gates of the City thereunto, Ier. 17.20. *Heare, ye Kings, beare no burthens:* that is, ſuffer not others. A good Magiſtrate would ſet no Fats on the Sabbath, nor Racks, by ſuffering others: nor buy and ſell, 4. *Will ſee it kept by others.*

ſell, by ſuffering others: nor drinke, and ſweare, or play away the Sabbath, by ſuffering others: all whoſe ſinnes become his, by his conniuence, Neh. 13. 15. A father of a good heart will *command* and compell all his children, as *Abraham*: He will not ſuffer them to play and ſport, when they ſhould be at diuine ſeruice; but, where he is taught, they ſhall bee; when he prayes, they ſhall; when he heares, they ſhall; and to him they ſhall giue account of their hearing. A Maſter of a good heart will ſee his ſeruant ſerue his Maſter in heauen, as he ſerues him the ſixe dayes: He cannot ſend him on errands, and trifling buſineſſe, running and riding to ſerue his owne turne, and leaue God vnſerued; but, as he will not haue him neglect his affaires in the ſixe dayes, ſo not Gods ſeruice on the ſeuenth, but keepe him in, to the duties of that Day. *Obiect.* We cannot keepe in our ſeruants and children that Day. *Anſ.* 1. You can finde meanes other dayes to hold them to your owne buſineſſe. 2. If they will haue liberty this Day, giue it them for all the reſt: for *Dauid* would not haue a *wicked perſon* in his houſe, Pſal. 101. 4, 5. but he that is a ſeruant of God, ſhall be my ſeruant.

Gen. 18. 19

5. *Will ioyne with the Aſſemblies in Gods Houſe.*

Fiftly, a good heart holds it ſelfe bound to ioyne with the Aſſemblies of Gods people, to frequent the Houſe of God, and ſerue and ſeeke him, to come on that Day to Church, the Schoole of God, to heare and learne his will; and the Market of God, to make prouiſion for the ſoule for all the weeke following. It dares not *forſake the fellowſhip, as ſome*, Heb. 10. 25. It mournes when vrgent occaſion abſenteth it: lookes toward the Temple, hungers, and earneſtly

deſires

desires the fruition of such a blessing, Psalm. 42. 2. It esteemes *one day in Gods House, aboue a thousand* elsewhere, Psal. 84. 10. such sweetnesse it tasteth in his Ordinances, Word, and Sacraments. Lastly, being sensible of Gods presence according to the promise, *where two or three are gathered together in his Name*, it comes not, but first *puts off his shooes*, because this is *holy ground*, and *lookes to his feete*, Eccles. 4. 17. that is prepares his affections, to come with feare and reuerence, with ioy and cheerefulnesse, heed and watchfulnesse, faith and holinesse, before that great Presence. Mat. 18. 23 Exod. 3. 5.

Now an euill heart, first, neuer prepares for the Sabbath: though it will not be vnprouided for a Market-day: yea, it can dispatch his businesse, to set it selfe loose for any lust. The Iewes had a *preparation* to the Sabbath: and *Ioseph* of *Aramathea* came the day before the Sabbath, and begged the body of our Lord, and buried it before the Sabbath, to free himselfe from the action and care of it. *How an euill heart carryeth it selfe to the Sabbath, in fiue things. Paraſceue.*

Secondly, it can defraud the Lord of his Day, or the greatest part of it; and holds it selfe loose after euening exercise, to what it list; as if himselfe would giue his seruant leaue after that time to cast off his seruice.

Thirdly, it makes no conscience of profaning the Lords Sabbath, many wayes: 1. Doing his owne will, not the Lords; his owne worke, not the worke of the Sabbath: selling wares within the shop, and without, running vp and downe with them; and other workes of the calling; whereas the Commandement is, *Thou shalt doe no manner of worke*. 2. Turning

ſell, by ſuffering others: nor drinke, and ſweare, or play away the Sabbath, by ſuffering others: all whoſe ſinnes become his, by his conniuence, Neh. 13. 15. A father of a good heart will *command* and compell all his children, as *Abraham*: He will not ſuffer them to play and ſport, when they ſhould be at diuine ſeruice; but, where he is taught, they ſhall bee; when he prayes, they ſhall; when he heares, they ſhall; and to him they ſhall giue account of their hearing. A Maſter of a good heart will ſee his ſeruant ſerue his Maſter in heauen, as he ſerues him the ſixe dayes: He cannot ſend him on errands, and trifling buſineſſe, running and riding to ſerue his owne turne, and leaue God vnſerued; but, as he will not haue him neglect his affaires in the ſixe dayes, ſo not Gods ſeruice on the ſeuenth, but keepe him in, to the duties of that Day. *Obiect.* We cannot keepe in our ſeruants and children that Day. *Anſ.* 1. You can finde meanes other dayes to hold them to your owne buſineſſe. 2. If they will haue liberty this Day, giue it them for all the reſt: for *Dauid* would not haue a *wicked perſon* in his houſe, Pſal. 101. 4, 5. but he that is a ſeruant of God, ſhall be my ſeruant.

Gen. 18. 19

5. *Will ioyne with the Aſſemblies in Gods Houſe.*

Fiftly, a good heart holds it ſelfe bound to ioyne with the Aſſemblies of Gods people, to frequent the Houſe of God, and ſerue and ſeeke him, to come on that Day to Church, the Schoole of God, to heare and learne his will; and the Market of God, to make prouiſion for the ſoule for all the weeke following. It dares not *forſake the fellowſhip, as ſome*, Heb. 10. 25. It mournes when vrgent occaſion abſenteth it: lookes toward the Temple, hungers, and earneſtly

deſires

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ning *the Lords Reſt* into idleneſſe; as the fruitleſſe ſpending of it both within dores, and abroad in many vaine exerciſes. 3. Profanely, turning it into the plaine ſeruice of the diuell, by Ales, gaming, drinking, and accurſed riots, in exerciſes heatheniſh and helliſh. Is it a ſinne to open a ſhop-window, and none to game, ſwill, and ſweare? Is the Sabbath appoynted to cleanſe thy ſoule from ſinne, and dareſt thou moſt foule and moyle thy ſelfe that day aboue other? 4. Iangling away the day in company with idle chat: any words are ready but of God, and to God: or, if alone, holding profane and vnſauory *thoughts free* enough, to driue out the meditation of God, his Word, and workes. 5. Profaning it in their children or ſeruants, whom they ſuffer to be vaine and idle, or force them not to Gods ſeruice, or (which is worſt) force them by commandement, or example, to pollute it: for ſome Maſters and fathers are like *Pharaoh*, who laid the heavieſt taskes on the Lords Day, aboue all the weeke, and then increaſed the burthens, when Iſrael ſpake of going to ſerue the Lord.

Fourthly, an euill heart can eaſily withdraw it ſelfe from the Aſſemblies, as ſeeing no beauty, no preſence of God; without all reuerence of the Sanctuary: whereas the Iewes might not tarry at home, from the Synagogue; nay, ſome Fathers ſay probably, that Chriſt himſelfe came ſtill to the Synagogues, that he might obſerue the Law, which he came to fulfill. But this wilfull excommunication, (without repentance) goes before caſting out of the great Congregation in heauen.

Laſtly,

Laſtly, it can vpbraid others for preciſe, and curious, who are ſtrict keepers of the Sabbath, and cannot go with their neighbours, drinking & reuelling, and vſing profane paſtimes. It can obiect great, and learned, and rich, and noble, that like not ſuch preciſeneſſe in keeping the Sabbath. But we haue God going before vs in precept, and his owne example ſanctifying the Sabbath. If we follow example, he is moſt vn-erring, and aboue them all in wiſedome, nobility, &c.

The third meanes, whereby true Religion is maintained, are *Miniſters and Paſtors.* In reſpect of whom, a good heart hath many eminent markes, and excellent qualities: For ſundry reaſons.

A good hart honoureth Gods Miniſters. 4. Reaſons.

First, it conſiders aright who they be. Why, who be they? *Anſw.* 1. They are *ſpirituall fathers*, to beget men to God by the preaching of the Goſpell: 1 Cor. 4. 15. Theſe Fathers giue vs a being in Chriſt, being inſtruments, by whom, of children of the diuell, we are begotten to be *new borne babes* in Chriſt. 2. They are *ſpirituall mothers*, that trauell in birth of vs, *till Chriſt be formed in vs*, ſuſtaining great paines and ſorrowes, to bring vs forth to Gods Kingdome; Other mothers beare children into a miſerable world; theſe into an happy eſtate. 3. They are *ſpirituall nurſes*, to feede, preſerue, and bring forward with much care and tenderneſſe: 1. Theſ. 2. 7. *gentle as a nurſe cheriſheth her children.* Other nurſes are mercenary: but theſe are nurſes to their owne children, more affectionate toward them. 4. They are the ſpirituall *light of the world*, which without them lyes in ſpirituall blacke darkneſſe: and *ſtarres*, ſhining to

1 Pet. 2. 2. Gal. 4. 19.

1. It knowes who they be.

Mat. 5. 14. Reu. 1. vlt.

others in the light of doctrine and good example in this life; and in the life to come ſhall *ſhine as Starres in glory*, Dan. 12.3. 5. They are *Stewards of Gods Houſe*. Luk. 12.42. to whom are committed the *keyes* of the Kingdome, to open, and ſhut, Math. 16.19. 6. They are *ſauiours* of men, 1. Tim. 4.16. *Saue thy ſelfe, and others. Obiect.* Chriſt onely ſaues vs. *Anſw.* True, by merit and efficacy: but none are actually ſaued, to whom this merit is not communicated and applied, namely, by the Miniſtery.

2. *Whence they be.*

Secondly, a good heart conſiders whence they be: 1. *Embaſſadours ſent from God in the ſtead of Chriſt*, 2 Cor. 5.20. called hence by a ſpeciall prerogatiue, *Men of God*, not in the old Teſtament onely, but in the New, 2 Pet. 1.21. 1 Tim. 6.11. 2 Tim. 3.17. 2. Bearing on them an image of Gods authority, commanding in things ſpirituall, binding Kings in chaines, forcing the conſcience. Magiſtrates haue power to binde and loſe mens bodies: but the Miniſter ſaith, *Tradatur Satanæ, Deliuer ſuch a one to Satan*, and hath power to binde or loſe the ſoules of men, and what he doth in earth, is ratified *in heauen*, Math. 18.18. 3. Not onely from God, but in their office and Miniſtery are called *co-workers with God*, 1 Cor. 3.1 God forgiues ſinne properly, and they are ſaid to remit ſinne. God properly ſaueth, and they are ſaid to ſaue: God himſelfe communicating his owne worke vnto them; and ſo farre honouring them, as he not onely calls the Angels their *fellow-ſeruants*, but them by the name of *Angels*.

1. Kin. 9.6.

1. Cor. 5.5.

Reuel. 2.1.

3. *To what end they be.*

Thirdly, a good heart conſiders to what they are appoynted: 1. In the ſtead of Chriſt, to ſeeke and ſaue

ſaue what is loſt: not the health loſt, as Phyſicians, nor wealth loſt, as Lawyers, but the loſt ſoule; namely, by applying the meanes appoynted by Chriſt: Iob. 33.14. *To deliuer the man, that he goe not into the pit*: nor by working the meanes, but applying them, and pronouncing him abſolued. 2. They are *earthen veſſels* that carry an heauenly treaſure, to diſpoſe the ſecrets of God, ſet ouer men by the Lord, and for the Lords buſineſſe; beſeeching, exhorting, correcting and inſtructing: by whoſe Miniſtery, as by Gods owne arme, men are drawne out of hell, ſinne, the world, to turne to God, and beleeue in Ieſus Chriſt, Eſa. 53. 1. Act. 26. 18. and whereby, being naturally voyd of the Spirit, without faith, and deſtitute of grace, they attaine the Spirit, and faith, and other graces: And hence they are called *Miniſters, by whom we beleeue*, 1. Cor. 3. 1. and *Miniſters of the Spirit*, righteouſneſſe, and grace, 2 Cor. 3. 6, 8, 9. 3. They are faithfull ſhepheards ouer the flocke of Chriſt: to feed his ſheepe in greene paſtures: to call them backe from their wandring; and to refreſh them with the waters of conſolation, healing the bruſed and afflicted ſoule, as hauing a *tongue of the learned, to ſpeake a word in due ſeaſon*, Eſa. 50. 4. 4. They are powerfull interceſſors betweene God and vs; to ſpeake from God to men, whom wee cannot heare in his owne voyce and liue; and to ſpeake from men to God, as Mediators riſing vp in the gap, able to lay open their wants, to confeſſe their ſins, to craue pardon for them, to giue thankes in their names of mercies, and to offer vp all their ſpirituall ſacrifices to God for them: as *Samuel* profeſſeth, 1 Sam. 12. 23. 2. Cor. 4. 7.

God

God forbid that I ſhould ſinne againſt the Lord, in ceaſing to pray for you: but I will teach you the good and the right way.

4. That God will ſee all their word fulfilled.

Fourthly, a good heart conſiders, that all their word ſhall be fulfilled, and God will ſee to that for his owne faithfulneſſe ſake: Eſa.44.26. *He confirmeth the word of his ſeruant, and performes the counſell of his meſſengers:* that their worke ſhall not be in vaine, *nor their words fall to the ground*; as of *Samuel*, 1 Sam, 3.19. And what is done to them in reiecting or receiuing their perſons and doctrine, Chriſt takes as done to himſelfe, Luk. 10.16. Exod.16.7.

How a good heart receiueth Gods Miniſters in 4. things.

A good heart conſidering all theſe things together, with the neceſſity of Miniſtery, (for, *without viſion the people muſt periſh*, Prou.29.18.) 1. *Knoweth*, reuerenceth, and honoureth them as the Miniſters of Chriſt: 1. Theſ.5 12. *Know them that labour among you, haue them in double honour for their worke ſake*, whom God hath appoynted Miniſters of reconciliation: giue teſtimony how you honour the Word in them: as *Cornelius* gaue reuerence to *Peter*, Act. 10.24. 2. It loues, affects, and *receiues them gladly*, more than fathers of the fleſh, being fathers of the ſpirit; they being inſtruments of generation, theſe of Regeneration: By them thou art a man, by theſe a new man, a Chriſtian man: They by a mortall ſeed begat thee into a wretched world; theſe by immortall ſeed, into an happy eſtate in a better world. How ioyfull was *Lydia* to receiue *Paul*, Act. 16.15. and the Iaylor, *ibid?* Phil.2.8. *Receiue Epaphroditus with all gladneſſe, and make much of ſuch.* The Galatians receiued *Paul* as an Angell, yea as Chriſt himſelfe,

1

2

Gal.

Gal.4,14. A good heart will esteeme their *feet beautifull*; much more their faces. 3. It will *seeke the Law at his mouth*; *for he is the Messenger of the Lord of Hosts* Mal.2.7. and submit it selfe to the doctrine, Heb.13, 17. *Obey them that haue the ouer-sight of you*: yea, in doctrines of selfe-denyall, in doctrines vnpleasing to flesh and blood, knowing, *it is not they, but the Spirit that speakes in them*, Math.10.20. and that without their salt, their corruptions would neuer be seasoned; therefore it concludes with *Naamans* seruant, that there cannot be an easier commandement, than to wash and be cleane: and will *take warning* of iudgements, from these Watchmen, Eze.33.4,5. 4. It will euery way be helpfull to them, and comfortable:

Rom.10. 15. 3

4

First, with cheerfull and honorable maintenance: will not sticke at trifles, yea deare things will be parted with. The Galatians would haue *pulled out their eyes* to doe *Paul* good. It will acknoweldge it *owes it selfe* and his soule for them, Philem. 15. and, if it reape spirituall things, it will sowe temporall: for the labourer is worthy of his hire. Secondly, with earnest prayers, that God would thrust more of them into his worke, and *double, yea treble his Spirit* on them he hath sent, as *Elisha*, 2 King.2.9. and *open to them both a doore of entrance, and vtterance*, as *Paul* often requireth of his Hearers. Psalm. 132.9. *Let thy Priests bee clothed with righteousnesse.* Thirdly, with comfort in their troubles, euen with his owne losse, and dammage, and danger. Good *Obadiah*, with the hazard of his owne life, prouided for the safety of the Lords Prophets: and with like hazard, the Shunamite for the Prophet *Elijah*. Fourthly, it will

Gal.4.15.

Eph.6.19.

crowne

1. Thes. 2. 19.

crowne their heads, and comfort their hearts by his willing obedience and constancy in the truth: when both shall know they runne not in vaine, nor their labour shall be lost in the Lord.

An euill heart loathing the liquor, hateth the vessell.

Now an euill heart, because it lothes the liquor, it doth also loath the vessell; hates the Word, and the bringer of it. Hence is it, that many cursed *Chams* mocke their fathers, till the curse rebound on themselues. The very habit of a Minister is enough to procure scorne and contempt: though in all other things a man be free enough. These scorners say, they reuerence Christ, and would not mocke him, as the Iewes did: but plainly lye: for they mocke him in his seruants, and so he takes it: and thsrefore Christ keepes him out of their way, and will haue nothing to doe with them. For as he would not come into his owne Countrey Nazaret, because they reiected and scorned their owne Prophers: so doe thou mocke the Prophets, Christ comes not into thine heart: seldome doe these scorners returne, seldome or neuer escape they the seuerity and iudgement of God; there is *no remedie*, when they mocke his Messengers, 2 Chron. 36. 16. *Herod*, as bad as he was, reuerenced *Iohn, because he was a good man.*

Mark. 6 20.

2. Hence are those swarmes of haters of Gods Word, who in stead of *singular loue for their worke sake*, swell like Toads with poyson and wrath against their Preachers for their worke sake: as *Ahab, I hate Micaiah, hee neuer prophecyeth good vnto me:* so when a powerfull Ministery discouers the filthinesse, and hypocrisie of a wicked heart, crosses his corruptions, as a fretting corrosiue to his conscience, torments him

him before the time, ſuffers him not quietly to inioy his ſin, his *Herodias*, now ſaith *Ahab* to *Elijah*, *Haſt thou found me, O mine enemie?* Now is *Paul* become an enemie, for telling the truth. For ſinne is ſo incorporate, and become almoſt themſelues, that a man cannot be an enemy to their ſins, but (as they thinke to themſelues alſo. Now he pryes and watcheth him narrowly, and takes hold of his leaſt infirmities, if ſo be by caſting ſome ſhame on the Preacher, he can hide his owne. Now he *deuiſeth againſt this Ieremie?* Ier. 18. 18. he is a ſpy-fault, a troubler of the State, a factious Preacher, or (as *Feſtus* ſaid of *Paul*,) *Too much learning, or ſingularity, makes him mad*, while he ſpeakes *words of ſobriety and wiſedome*, Act. 26. 24. 25. And this is the *double honour* wherewith he loads them. Dealing moſt vnthankfully, as *Saul*, who when *Dauid* was playing with his Harpe, to eaſe his diſtracted minde, caſt a ſpeare at him, 1. Sam. 18. 10. So while the Preacher ſeekes by playing on the heauenly Harpe, to ſolace and comfort them, and to driue euill ſpirits and luſts from them, they caſt darts, and ſpeares, and arrowes, of reproches and ſlanders againſt them: And now the moſt ſauory ſalt, if they can doe withall, muſt be caſt out and trodden vnder foot.

An euill hart hateth the Word firſt, and then the Preacher.

3. From this contempt of the Word and Miniſters it is, that many will not come to heare the Preacher; as the deafe Adder refuſeth to heare the voyce of the Charmer, charme he neuer ſo wiſely; and ſo ſhew themſelues not to be of God, 1 Ioh: 4. 6. *He that is not of God, heareth not vs.* Some heare ſeldome, and for ſhame: buſineſſe of greater inportance

tance ſtayes them: and if they chance on occaſion to heare any thing that diſpleaſeth them; Oh then, as *Corah* ſaid to *Moſes*, *Ye take too much vpon you, Moſes and Aaron*, Numb. 16. 3. and are like them that *contend with the Prieſt*, Hoſ. 4. 4. Wherein the Prophet expreſſeth the outrage of euill in the Iewes. This is their ſubiection, to reſiſt the holy Ghoſt.

As for the comfort and maintenance of their Preachers, further than Law forceth, neither conſcience, nor ſhame, nor example, nor perſwaſion moueth them to maintaine the worſhip of God. But, if they can liue of ſlanderous and ſcornfull ſpeeches, of hatefull and iniurious actions, they will not ſuffer them to want maintenance. Thus did *Herod* returne *Iohn* euill for good, and *Demetrius* to *Paul*. *Obiect*. Though we heare not ſome, yet we heare ſome learned and wiſe men: and therefore this is not hatred of the Word. *Anſw*. 1. A wicked heart will heare and receiue doctrines and perſons, ſo long as hee is pleaſed: and ſo long the diuell himſelfe is good: But let him meddle with thine eyes once, or deare ſins, now there is nothing but ſtorming and raging, as a diuell incarnate. 2. A wicked man may heare a man, becauſe he is learned, yet learne no good from him: And it is hatred of goodneſſe, that makes him refuſe good Sermons, vnder pretence they be not learned; he meanes not, indeed, that all the learning in the world ſhould make him better.

Obiect. Oh but we loue the Word, and if God himſelfe, or Chriſt would teach vs, we ſhould ſay more: But what are Miniſters more than other men?

Anſw. 1

Answ. 1. He that loueth God, will not be wiser than God, who hath described his owne meanes: but would obey them that haue the ouersight of soules. 2. It is false, that thou wouldest obey the Lords immediate voyce, who wilt not obey this voyce. Did not the Lord speake to *Cain* immediatly, to reclaime him from his sinne? but, did he repent at the voyce of God himselfe? Did not Israel heare Gods owne voyce, in giuing the Law, with dread? and yet did they cease to murmure and rebell against him? What was *Iudas* and the Iewes better for Christs owne voyce? No, no, this is like the Iewes, Math. 27. 42. *Let him come downe from the Crosse, and we will beleeue in him.* Which had he done, they would not haue beleeued: for, did he not rise from the graue, which was more, Luk. 16. 31? *If they will not beleeue Moses and the Prophets, neither would they beleeue, though one should rise from the dead.*

Therefore we conclude against all pretences, that an euill heart hates the Word first and principally, and then the Preacher of it.

V. A good and honest heart hath many *Markes* in respect of it selfe: as the Scriptures ascribe many properties vnto it, without which it cannot bee good. 1. Newnesse. 2. Softnesse. 3. Cleannesse. 4. Singlenesse. 5. Fruitfulnesse. 6. Watchfulnes. Of these in order.

6. Markes of a good heart in respect of it selfe.

The first is *newnesse*: A good heart is euery where called, *a new heart*, Ezek. 36. 26. *A new heart will I giue you, a new spirit, &c.* So called, 1. Because it hath put off the old malice and corruption: 2. Because there is a renouation in all the faculties: as

Newnesse of heart in 4. principall faculties.

1. The

Minde. 1. The *minde is renewed in knowledge*, Col.3.10. It is giuen to this heart to *vnderstand the mysteries of the Kingdome*, Math.13.11. While it was an euill and old heart, it might attaine a naturall knowledge, or an historicall knowledge, or a morall knowledge, generally to discourse of Diuine things: but altogether vnfruitfull, making him a little the wiser, but neuer the better. But heere is a *new knowledge*, beyond the story or theory, a practicke knowledge, and experimentall of the *vertue and power of Christs death*, Phil. 3.10 *full of mercy and good fruits*, Iam. 3.17.

Conscience. 2. The *renewed conscience* is an vn-diuided companion of a good heart: for, whereas before, the *minde and conscience were defiled*, Tit.1.15. either sensselesse, or raging; now the *heart sprinkled from an euill conscience*, (Heb 10.22.) becomes a pure and good conscience, excuseth and imboldeneth before God, ceaseth all accusation and condemning, is peaceable, tender, waking, and indeuours to keepe the goodnesse of it before *God, and all men, alwayes, and in all things*, Act.24.16. Heb.13.18.

Will. 3. The *will is renewed*: It was as heauie as a Beare to the stake, to pray, heare, obey: It was as a slaue in fetters, vnder the bondage of sinne and Satan: It ranne after lusts, as after sports: no sugar so sweete as the pleasures of sinne. But now it is carryed according to the motion of a good Spirit, after God: It willingly obeyes the Commandement: It hath a *free Spirit*, and now being *drawne by God, runnes after him*, Cant. 1.3.

Psa.51.12.

Affections, in 4. instances.

4 The *affections are renewed*: as in foure instances

1. Loue. 1. *Loue.* It is a signe of a good heart to loue goodnesse;

neſſe: firſt, the chiefe good, and beſt of all, God himſelfe, whom before he hated deadly: and he loueth God for himſelfe, not for his benefits onely. Secondly, he loueth goodneſſe, not onely in the fountaine, but in all the ſtreames: Hee loues the children of God, not for ſiniſter ends, of profit, credit, kindred, but for the image of God in them: Hee loues Gods Word, not for knowledge onely, but for direction and reformation. In a word, he loues that moſt which hath moſt goodneſſe. 2. *Ioy* is not carnall, in baſe and inferiour things, as formerly, but the ioy of a good heart feedes it ſelfe on things moſt excellent; for *kinde* and *continuance*: For kinde; in God himſelfe who is his glory, and in the ſhining of his countenance, Pſalm. 4. 6, 7. in the ſweet taſte of his Word, aboue honey, aboue pearles: in the purchaſe of the pearle, it *goes away reioycing*: in the proſperity of the Church, which it *preferres before his chiefe ioy*: in heauenly and ſpirituall exerciſes, Col. 3. 3. in the aſſured hope of reſurrection, Pſalm. 16. 9. and in the expectation of Chriſts comming, to his eternall redemption. Theſe are things moſt excellent *in kinde*, to be ioyed in, and the wicked enters not into this ioy. Then for *continuance*: a good heart reioyceth in things of *moſt continuance*, for the perpetuating of his ioy, Iohn, 16. 22. *Your ioy ſhall none take away from you.* 2. *Ioy.* Pſal. 137. 6.

The third affection, is *feare renewed*: Before, it feared not God, but, this watchman of the ſoule being abſent, it became a ſpoyle and prey to the diuell and luſts; But now it feares God, yet not as a ſlaue, but as a childe; not as a Iudge, but a Father, And this 3. *Feare.*

feare of God begets another feare of ſinne, and the feare of falling keepes it from falling and finall defection. *Bleſſed is the man that thus feareth alwaies:* It is a ſigne of ſome goodnes in the heart, worth watching and keeping.

Pro.28.14.

4. Zeale.

The fourth renewed affection, is *zeale, & feruency*: Before, it was moſt zealous againſt zeale, now it is truly zealous, 1. In earneſt and affectionate deſires after Gods glory, his Houſe, his worſhip: the zeale of Gods Houſe *conſumed Dauid*, Pſal.119.139. 2. In through-hatred of the corruptions of his owne hart, againſt which hee wreſtles and cries out, as *Paul*, Rom.7.24. Vehement fire ſoone ouer-maſters droſſe and ſtubble. 3. In contending and warring againſt the profaneneſſe and wickedneſſe of the world and corrupt times: *Paul* earneſtly grieued to ſee men fall from God, Rom.9.2. and *Lots* righteous ſoule was vexed daily with the vncleane conuerſation of the Sodomites: and Chriſt mourned for rebellious Ieruſalem, Luk.19.41. Which is alwayes ioyned with an endeuour by all poſſible meanes to *bring them backe againe*, as *Eliah* prayed for Iſrael, 1 King.18.37. Mat. 18.12. 4. In an ardent loue and defence of ſuch as feare God, delighting in things and perſons that are ſincere, and moſt affecting the moſt grace: Math.12. 48. Pſalm.16.3.

Thus haue I giuen a taſte of the *newneſſe* of a good heart: which is his firſt property.

2. Softneſſe, in 3 things.

The ſecond is *ſoftneſſe*: a good heart is ſoft and ſenſible. The beſt heart indeed hath ſome hardnes, but it is ſenſible of it: for 1, It ſees ſtill a burden of ſinne, and an heauy load of corruption within left:

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nay, it ſees more euill in it ſelfe, then in all other. Grace within as a ſtrait line, is the meaſure of it ſelfe and that which is crooked. 2. It ſees to bewaile the hardneſſe and diſtemper of it ſelfe, with much bitterneſſe, and ſorrow, and many complaints; Eſa. 63. 17. *O Lord, why haſt thou hardned our hearts againſt thy feare? Ah miſerable man that I am, who ſhall deliuer me from this body of death?* Theſe are the common complaints of the godly, how they are toyled with their *ſlowneſſe* of heart to beleeue, with *earthlineſſe* of heart, finding themſelues chayned to the loue of earth, with *frowardneſſe* of heart, when they cannot *heare, or beare reproofes*, Prou. 17.20. And in all theſe, they are more ſeuere, becauſe they are more ſenſible of their owne luſts, than any other. 3. It ſtill ſtriueth againſt this hardneſſe, and prayes for a ſoft heart: Eſa. 63.17. *Why haſt thou hardened our hearts? Oh returne, &c.* And the poore man in the Goſpell, *I beleeue, Lord, helpe my vnbeliefe.*

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Mark. 9. 34.

Whereas an euill heart goeth on, neither ſeeing, nor ſuſpecting, nor willing to ſee the euill of it, till it be growne to the hardneſſe of a ſtone, to which it is compared, Ezek. 11. 19. becauſe there is no life, no humour, no aptneſſe to ſoftneſſe, more than in a ſtone: And ſo going on in hardneſſe, comes to bee *Adamantine*, which is the hardeſt and inuincible ſtone, Zech. 7. 12.

The third property of a good heart is *cleanneſſe*: euery good heart is a pure and cleane heart: Pſalm. 51. 10. *Create in me a cleane heart, O God.* Math. 5. 8. *Bleſſed are the pure in heart.* *Obiect.* Can any man ſay his heart is cleane, ſeeing in many things we ſin all,

3. *Cleannes, in 2. things.*

and if we say we haue no sin or foulnesse, we lye, and our owne clothes will defile vs? *Answ.* The best heart hath much foulnesse and frailty: (What a heape of sins of vnexpected filthinesse lyes within, see Mark 7. 21,22.) But first, this is a *beleeuing heart*, and so comes to bee cleane; both by *imputation* of Christs purity, apprehended by faith, and by *incoation* of actuall purity, in part. The former is by the Lauer of Christs blood; the latter by the waters of the Spirit of sanctification: The former cleanseth the guilt of sinne; the latter, the filth and corruption of it: Both wayes, faith is sayd to *purifie the heart*, Act. 15.9. Secondly, this heart, when it doth foule it selfe by sinne, 1. purposeth and resolueth not to defile it selfe, but sinnes against his purpose: 2. lyeth not moyling it selfe still, but is troubled and strucke, as *Dauid* for numbring the people, and *Peter* for denying his Master: 3. hath speedy recourse to the Lauer of Christs blood, renewing his faith, and to the teares of godly sorrow, renewing his repentance; and so returnes to his cleannesse.

But an euill heart is an vncleane heart, because *vnbeleeuing, departing from the liuing God*, Heb. 3,12. It can desire, yea purpose sin, as *Absalom*: Can commit it habitually, hungrily, greedily: Can reioyce in sin and foulnesse, and sometimes glory in it: And so is held vnder, and neuer riseth from vnder vncleannes.

4. Singlenes, in 5. things. 1. It is plain.

The fourth property of a good heart, is *singlenesse*, or *sincerity*; which is knowne thus. 1. It is plaine, simple, open, not crafty to contriue or conceale sin, not cunning in the methods of sinne, but *simple concerning euill*, Rom. 16. 19. It is good, seeing we must sinne,

ſinne, yet to bungle in ſinne, not as traded and expert in it. Of all vertues, Satan would *beguile vs of this ſimplicity in Chriſt*, 2 Cor. 11 3. The world alſo ſcorneth it as fillineſſe, and ſheepiſhneſſe, to be ſo ſimple as to ſticke onely to the reuealed will of God.

A wicked heart can be witty to plot and deuiſe, to excuſe and defend his ſinne. The haſty furious man, told of his curſing, ſwearing, blaſpheming, will tell you it is his nature, he is of a cholerike conſtitution, euery man hath his fault, I cannot mend it. Heere he hath deuiſed a ſtrong argument to ſtrengthen his groſſeſt corruption. But beate him out of his plea, tell him he muſt reſiſt corrupt nature; and, where grace is, there would be no ſuch outragious behauiour; Oh then he tells you, hee was prouoked and vrged, or, it would haue angered a Saint, or made an Angell ſweare to be ſo prouoked; or elſe, we cannot be Saints, or ſo ſtrict, &c.

Tell a drunkard of his ſwiniſh ſinne, how diſguiſed and ſcornfull he made himſelfe to very boyes; Oh it is his infirmity too, his braine is weake, or he was in company, and vrged by company, or cuſtomers whom he muſt reſpect, he cannot doe withall: and preſſe him hard by Gods Word, his laſt anſwere will be with the Vine in *Iothams* parable, I cannot leaue my wine, nor my good liquor: leaue my drink, leaue to liue.

2. A ſincere heart is a whole heart: *Loue the Lord withall thy heart*: not double, not diuided: the Lord abides not an heart, and an heart, but reiects *double-minded men*, Iam. 4. 8. A manifeſt note hereof is, to frame it ſelfe to the whole Word of God, as know-

2. *Whole.* Deut. 6. 5.

ing, not onely that God is a Soueraigne Commander as well in one thing as another, but that there is no part of his Word, which is not worthy both to be knowne, and brought into vſe: all the *Commandements*, for direction of the whole man; all the *threats*, for humiliation: all the precious *promiſes*, for incitation and conſolation; all *examples* of vertue, for imitation; of vices, for caution and preuention; of puniſhments, for terrour. Thus ſhall a good heart hold the whole Word, not onely to teach and reproue others, but it ſelfe; and as a Lanthorne, the light of which directs others, but himſelfe moſt, and that for euery ſtep.

3. *Secretly religious.*

3. A ſincere heart is ſecretly religious; cares not for ſeeming, but being; not for talking, but doing; had rather be good, than ſeeme ſo; had rather haue grace, than an empty ſhew of it; and deſires the power of godlineſſe, rather than the forme. It will be inwardly cleane: for a Phariſe can *waſh the outſide*, Mat. 23 & a ſluttiſh Chriſtian, like a ſluttiſh maide, can ſweep the floore, but leaue many duſty & naſty corners vnſwept, vnlookt to. *Pilate* can waſh his hands, not his heart. A Phariſe can pray in the Temple: an hypocrite, if he can ſtumble into a Church: but the good heart, in his chamber, in his cloſet. An euill heart can be ſorry for externall notorious foule ſinnes; as murther, ſhedding of innocent blood, as *Saul*, *Ahab*, *Iudas*; but, when was he heard confeſſing his mother-ſinne in which he was *borne*, as *Dauid*; or ſaying *Who knoweth his ſecret ſinnes?* as a good heart will. An euill heart may forbeare or abſtaine from ſome outward act of euill, and dares not ven-

Pſal. 51. 5.

Pſal. 19. 12.

ture

ture on it; but inwardly cannot hate that euill, much leſſe *abhorre* it, as he is commanded, Rom. 12.9. whereas to a good heart, the ſinnes which he moſt loued once, he now moſt hates, as the ſtomake moſt lothes the meate it once ſurfeted on.

4. A ſincere heart will be religious, though *alone*, as *Ioſhua*, chap. 24. 15. *Mary*, if ſhe cannot get *Martha*, will ſit downe alone at Chriſts feet. It will be good in a bad age, and ſhine as a light in the middeſt of a crooked generation: ſo *Lot*, *Elijah*. A good note of ſoundneſſe at heart is, to abide vncorrupt in times of generall corruption. The light of grace, where ſincere, is like a Lampe ſhining brighteſt in the darkeſt roome; and as fire, hoteſt in the coldeſt and ſharpeſt weather. Heb. 11.7. the commendation of *Noah* is, that he was moſt carefull of himſelfe, and for an Arke, in the moſt careleſſe age. But an euill heart lookes and ſtayes for company, for rulers, rich men, &c. *4. Though alone.*

5. A ſincere heart willingly examines it ſelfe, and yeelds it ſelfe to be examined: Often ſets it ſelfe before God and his Iudgement-ſeat, is contentedly iudged by the Word: Holds it a *benefit* to be ſmitten by the righteous: Can abide to be gaged, to haue his conſcience rubd and ranſackt, *Maſter, is it I? is it I, Maſter? Search me, O God, and know my heart; try me, and know my thoughts.* But an euill heart hath ſome hand or foot not cut off; ſome eye, for which it falls out both with the Miniſter, and his owne conſcience. It runnes from God, as *Adam*, from his Word and triall, and trembles with *Felix*, at the mention of Iudgement: but refuſing ordinary try- *5. Often tryeth it ſelfe.* Mat. 26. 22. Pſal. 139. 23.

all, shall be prest to death ineuitably.

3. Motiues to sincerity.

Oh labour for this sincerity of heart: consider, 1. the whole life of a Christian is a continual Passeouer and the whole feast must be kept with the *vnleauened bread* of sincerity, 1. Cor. 5. 8. 2. If seruants of men must *serue with singlenesse of heart*, Ephes. 6. 5. much more must Gods. 3. This onely is the heart which God takes pleasure in, 1 Chron. 29. 17. this ground is his pleasant walke.

5. Property of a good heart is fruitfulnes.

The fist property of a good heart is *fruitfulnesse*: It is the Christians *Treasury* or store-house, *producing good things*, Math. 12. 35. fruitfull in diuine and heauenly meditations; as *Dauid* in the Word and workes of God, and his owne workes: in feruent and effectuall prayers, being the Temple of the Spirit: in sauory and gracious speeches, tending to *edification*, Ephes. 5. 4. *The lips of the iust feed many*: also in charitable and helpfull duties toward his brethren, to shew workes of mercy, and strengthen the weake-hearted, as *Zacheus* and *Peter*. But an euill heart is barren, and as fruitlesse as filthy; his imaginations are *onely euill continually*; *God knoweth their thoughts to be vaine*, 1 Cor. 3. 20. their speeches vnsauory, as out of a sinke within, vniust, vnfaithfull; golden promises, leaden performances: their actions and fruits like the trees, most wicked, at the best, vaine or worldly: Truly said *Salomon*, Pro. 10. 20. *The heart of the wicked is little worth*; and as worthlesse are his speech and actions, the most of them wicked, the best, vaine and friuolous.

Labour therefore for such an heart as acknowledgeth the seed-time and season, and in this season is diligent

diligent in ſowing and diſperſing: ſeeing the ſureſt way to keep ſeed, is to ſowe it, not to ſaue it at home: and ſuch as is fruitfull in euery ſeaſon, as ground receiuing bleſſing of the Lord.

The ſixth property of a good heart, is *watchfulnes*: extended many wayes. 1. It watcheth it ſelfe moſt carefully, Pro. 4. 23. *Keepe thy heart with all diligence*: becauſe as he keepes his ſoule, he *keepes his life*, chap. 19. 16. While others watch, that nothing iſſue out into words and actions, to diſgrace them, this will watch to let and leaue nothing within.

6. Property, watchfulneſſe.

1. Watcheth it ſelfe narrowly.

2. It watcheth againſt ſinne, both before, and in, and afterward.

Before ſinne: to auoyd occaſions, appearances, and beginnings of ſinne: as *Ioſeph* ſhunned not only the act of vncleanneſſe with his Miſtriſſe, but her company, Gen. 39. 10. Mat. 26. 42. *Watch and pray, leſt ye enter into tentation*: the firſt entrance is pernicious, *Eue* ſhould not haue beene led by the Serpent to look on the forbidden fruit, if ſhe would not luſt and taſte it. *Dauid* would haue his *eyes turned away from vanity*, as well as his heart, Pſa. 119. 37. and *Salomon* counſelleth, *not to goe neere the doore of the Harlot*, Pro. 5. 8. For as a bird keeping aloft, is free and ſafe, but cannot come neere the ſnare without danger: ſo heere: The good heart cannot giue it ſelfe leaue to run into infectious places, knowing the inclination of nature to be taken. How carefull are they that haue Gun-powder in their houſes, that no fire or candle come neere it? yet our nature is as Gun-powder to the ſparkle of tentation. 2. It will preſerue his watch in occaſions of ſinning: Gen. 39. 6. *Ioſeph* was faithful when

2. Againſt all ſinne before, in the ſin, and after it.

when no account was taken. No difficulty for him to be true, that was neuer trusted: to be sober, where is no drinke: or for a woman to be chaste, whom none lookes after. But, to withstand euill, when it is offered, vrged, forced vpon him, this is strength, this is Religion. If any sinne assault the good heart more strongly, he flies to the Antidote, as we for our heart against poyson, because the life is shut vp in it. 3. It will watch against sinne, though good men doe it: will not be drawne to sinne for any mans pleasure, but *reproue them rather*, Ephes. 5.10, as *Paul* reproued *Peter* himselfe for the dissimulation, Gal. 2.14. 4. It will *doe no euill*, though the greatest *good might come of it*, Rom. 3.8. because it knowes, no sinne is eligible: and, not euents, but causes can make a thing good.

In sinne, the good heart watcheth in part: is not on a sound or dead sleepe, but, as of children we say, Their hearts are asleep, though their eyes be halfe open: so on the contrary, Gods children haue their eyes asleepe, but their *heart waketh*, Cant. 5.2. there is no full purpose, consent, or will.

After sinne, it watcheth both to rise by repentance as *Dauids* heart smote him for numbring the people; and to auoyd the like snares for time to come, lest it become a slaue againe.

3. *His graces both to keepe, perfect, and exercise them.*

3. It watcheth his graces: first, to *keepe* them, as one that must giue account of his talents. As the Iaylor lockes vp the prisoner, lookes the doores be fast, and hath an eye to the windowes, that nothing be let in, to let him out: So heere; Iob. 31.1. Secondly, to *perfect* them, and increase the best gifts, as one most

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most couetous to adde to his stocke. It neuer hath grace enough, carefully watcheth all opportunities to doe himselfe good, sets out with the first in his race of Christianity, and striues to keepe before. Thirdly, to *exercise* them in all opportunities of weldoing: it *seeketh good*, Amos. 5.14. to further his reckoning, and will doe good within his calling, whatsoeuer euill may follow on it, and is carefull in the matter of doing good, of due circumstances, called, (Rom. 16.19.) *wisedome to doe well.* 3

4. It watcheth his whole conuersation, both alone, and with others: and frames his life so, as it be led soberly, and honestly, without *scandall*, 1 Cor. 10.32. iustly, without deceit or *guile*, 1 Thes. 4.16. peaceably, without *strife*, *so farre as is possible*, Rom. 12.18. Heb. 12.14. humbly, without *pride* or swelling, Col. 3.12. boldly in good causes, resoluing not to giue Gods cause away to wicked men, nor basely for priuate ends stoop to honour vngodly persons, which makes them scorne him and his Religion the more: Neuer praise the wicked, but contemne their dispraises and scornes. His words may passe as a vain blast against a godly man, when his heart is afraid of him, his conscience admires him. *4. His whole conuersation, both alone, and*

With others: he watcheth his communication, to season his speach with the salt of grace, for edification, to *refraine his tongue* from scandalous, hurtfull, and sinfull speach, Psa 34.13. and hold it to true and acceptable; knowing, that *hee who keepeth his mouth, keepeth his soule*, Pro. 22.23. vpholding good speach, and by it good men, and good things. *With others*

So also for his company: 1. A good heart watcheth

eth to auoyd needlesse society with euill men: Pro. 23.20. If they be scorners, and will not be corrected, it will shunne them, lest it be corrupted: as a man that meanes to keepe his clothes cleane, will auoyd Colliers and Chimny-sweepers; It knowes, euil company is as infectious ayre, and will carrie himselfe to such as an to plaguie persons, pittie them, pray for them, relieue them, supply them with food and Phisick to preserue their life, but will not come among them, because of infection. 2. It watcheth in all company to receiue all good offered, and offer all that will be receiued; neuer to consent to any euill, but be an example of the Religion he professeth, 1. Thess. 1.7.

5. It watcheth the comming of Christ.

5. It watcheth for the comming of Christ, 2. Pet. 3.12. and therefore finisheth the worke in hand, remembring his accounr, the miserie of the neglect, and shutting out of such as forget their latter end: Whereas an euill heart puts off the Day of the Lord: the euill seruant saith, *My Master deferres his comming*, and dares not say from his heart, *Come, Lord Iesus, come quickly.*

Luk. 12.45. Reu. 22.20.

A good heart prouoketh it selfe to good duties.

VI. Markes of a good heart in respect of *good duties.*

Reas. 4.

It considereth, first, that it is *Gods new workmanship created to good workes*, Eph. 2.10. and that Christs redeemed ones are peculiar people, *zealous of good works*, Tit. 2.14. that it is a note of a *Disciple* of Christ to *bring forth good fruits*, Ioh. 15.8. and without them it cannot be a good Tree, nor can haue his calling, adoption, or ingraffing into Christ sealed vp vnto him. Secondly, that it is to the *praise and glory of God*,

to

to be *filled with the fruits of righteousnesse*, Phil.1.11. Thirdly, that it becomes the Gospel, and adornes it, to *shine as lights in the midst of a crooked generation*, Phil. 2.15. And, that the practice of obedience is the most seemly and best garment of a Christian; therefore (1 Tim.2.20.) euen *women professing the feare of God, must apparell themselues with good works.* Fourthly, that according to our seed-time, shall be our Harueſt, and according to the proportion of the fruits of grace, shall be the fruition of glory: Hee that gaines fiue or ten talents, shall rule so many Cities.

Therefore it is most carefull and diligent in good duties; and, not onely to doe them, but to doe them well; in these seuen circumstances.

It careth to doe them wel in 7. circumstances.

1. *Wisely*: obseruing these Rules of wisedome in doing good. First, hee makes the tree good, or else it yeelds no good fruit. Hee lookes to his faith, and iustification thereby: that they bee fruits of faith, without which they are sinne, and *cannot please God*, Heb.11.6. *To doe the workes of God, a man must first beleeue in him whom God hath sent*, Ioh.6.28.29. Secondly, he will not do them without light and direction, knowing the light necessary, as for naturall & ciuill actions, so for diuine also: The Word is the light and lanthorne, and all actions of Christian obedience is but the *holding forth of the Word*: without which, he shall heare that expostulation, *Who required these things at your hands?* Thirdly, knowing that all duties done too late, are hopelesse and fruitles, it will wisely know the season of doing good; it will walke while day is, worke in Summer, sow in seed-time, apprehend meanes offered, and good opportunities.

1. Wisely.

Phil.2.17. Esa.1.12.

nities. It will ſeeke God while he may be found, and enter with the wiſe Virgins, while the doore is open, and prouide oyle in time. The grace of a good action is the ſeaſonableneſſe of it. God himſelfe for our example, hath an *appointed time*, that is, a fit ſeaſon for all his worke, Eccles. 3.1. Fourthly, knowing that a bad end ſpoyles the beſt action, it doth not things to be ſeene of men, but for the glory of God, and the honour of his Goſpell: for the teſtification of his faith, obedience, thankfulneſſe: for the edification of his brethren, and *prouoking of others to loue and good workes*, Heb. 10.24. Fiftly, knowing the difficulty of good things, it armeth and prepareth it ſelfe againſt difficulties, as, the heat of perſecution, diſcouragement of Superiours, coldneſſe of times, ſcornes of men, &c. It fore-caſteth the coſt and charge, the loſſe and danger, and accounts not his life deare, ſo he may finiſh his courſe with ioy.

τὸ καλὸ χάλεπα.

2. Humbly.

2. A good heart doth good duties *humbly*: firſt, with repentance, without which all are reiected; Act. 26.20. *Paul* taught repentance, and turning to God, and then to *doe workes worthy amendment of life*. Secondly, it can accompliſh nothing as it would, but ſupplyes the defect of the action with abundance of affection: Pſal. 119.5. *Oh that my wayes were directed to keepe thy ſtatutes*. It pleaſeth it ſelfe in nothing; It reioyceth not in any performance: but craueth Gods gracious acceptance. Thirdly, it dreames not of any perfection it hath attained, but ſets perfection before it, and runnes toward it, Phil. 3.13. but with dayly ſenſe and ſtrife againſt imperfection. It complaines of his beſt actions, is aſhamed of his wants in them,

and

and is neuer quiet, till it get a couer for them. It cryes with *Dauid*, *O enter not into iudgement with thy seruant, O Lord.* It tenders them all in the perfect merit of Christs obedience, without which, all our righteousnesse is as a filthy clout. Psal. 143. 2.

3. A good heart doth good duties *heartily*, or *cheerfully*, Exod. 25. 2. All the obedience of a good heart is from the heart. Rom. 6. 17. *Yee haue obeyed from the heart* the forme of doctrine deliuered. It cannot content it selfe in doing a good worke, out of this good manner of doing: first, because it knowes, the beginning of acceptable obedience must bee the heart, which must quicken all our duties, or else they are dead: secondly, if seruants must doe to their Maisters *euery thing heartily*, much more the seruants of God to their Master in heauen: Thirdly, the Lord obserues, which is eye-seruice, and which is heart-seruice: hee reiects compulsed worship, and accepts only free-will offerings, and complaines if any piece of the heart bee wanting, as in many Kings of Israel. 3. *Heartily.* Col. 3. 23.

4. A good heart doth good duties *abundantly*: an heart purged by Christ, bringeth forth *more fruit*, Iohn 15. 2. for *herein is the Father glorified*, verse 8, 1 Cor. 15. 58. *abounding in the worke of the Lord.* To this it striues, for these reasons. First, because it is ready prest, and forward to good, and kept in a preparednesse for euery good worke, it growes full of goodnesse, both in gracious incitations, and gracious actions. Secondly, it not onely takes, but seekes occasions of doing good, and so growes rich in good workes. Thirdly, the more it doth, the more easie they 4. *Abundantly.*

they be, and so come off quicker; He that doth them quicke, riseth apace. Fourthly, it is as busie, and as glad to set forward Gods glory, in and by others, as by himselfe, and so in all companies and occasions make him a gainer.

5. Vniuersally. 5 A good heart doth good duties *vniuersally:* first, it diuorceth not the two Tables, but aymeth at the seruice of God in holinesse and righteousnesse: secondly, it will *fulfill all righteousnesse*, as taught by the doctrine of grace, which calls on vs for all duties of piety, righteousnes, and sobriety, Tit. 2. 12. The loue of God produceth workes of piety, which are sacrifices of praises and prayer, the calues of the lips, morning and euening, and on all occasions. And because sacrifice is abominable, without iudgement and iustice, Prou. 21. 3. it is carefull to giue euery man his right, and will serue God in seruing man. And because mercy from God, and mercy to man are ioyned together, it delights in all occasions of mercy; the workes whereof are so many *odours of sweet smell*, Phil. 4. 18. Thirdly, it attends to all duties, both of the generall calling, and speciall; is carefull that one duety destroy not, but set forward another; and is still in the exercise of *whatsoeuer is honest, iust, of any praise or vertue.* A good heart, like a good seruant, will doe whatsoeuer his Lord saith; as *Mary* to the seruants, *Whatsoeuer he saith, doe it.* As a man that is to plant an Orchard, will be sure to get of euery good fruit some: so a good heart will not know any fruit to be good, but will carry some of it. Particulars were infinite; for workes spirituall, and corporall; duties to them within, and duties to them with-

Mat. 3.

Phil. 4. 8.

Ioh. 2.

without, workes of iuſtice, and works of mercy; in giuing, and in forgiuing; of incitation to good, and hindering of euill.

6. A good heart doth good duties *conſtantly*: for firſt, grace knits the heart to God, that it may ſticke to his ſeruice, not looking backe: ſecondly, the writing of Gods finger, that is, the Law is neuer blotted out, his workmanſhip neuer defaced; and ſo what it is once by grace, as it deſires euer to bee, ſo it remaines: thirdly, it ſees Chriſt before it, *finiſhing* his worke, Ioh. 4. 34. and ſo it is his meat and drinke alſo, to finiſh his worke: fourthly, it will not giue vp, or ceaſe to doe well, for any croſſes, Iob 2. 3. *In all this Iob ſinned not*: the loue of God and goodnes in that heart is like a raging fire, and much water cannot quench it: fiftly, it is loth, after the ſuffering of many things, to loſe the Crowne promiſed only to perſeuerance, Reu. 2. 10. *Be thou faithfull vnto death, and I will giue thee a Crowne of life.* *6. Conſtantly.*

7. A good heart doth good duties *watchfully*: before-hand, to apprehend occaſions, as *Abraham* ſate in the doore of his Tent, to entertaine paſſengers; and after the doing, to reuiue them, as God did all the workes of his hands after the Creation; to finde either peace and comfort in them, if well done; or trouble and diſquiet in fayling. It knowes they ſhall enter into a ſtrict examination of a ſtrict Lord and maſter: therefore it ſelfe will firſt examine them, whether they were done ſincerely, ſeaſonably, cheerfully, humbly, and according to the rules of well-doing. *7. Watchfully.*

Oh the wickednesſe of our hearts, who yet conceiue *A wicked heart faileth in all.*

ceiue better of our ſelues! 1. Some good actions we would doe, but hate the light which ſhould direct vs, and ſuch as walke in it 2. Some good deeds we would doe at our death, but fearefully out-ſtand the opportunities of grace, and will know no ſeaſon: Chriſt mourneth ouer vs, as ouer Ieruſalem. 3. How proud are we of a little, glorying of our good works, delighting to heare them praiſed! whereas a good heart would diſlike euery thing. 4. How ſeldome meaſure we our actions by the rules of Gods glory, good conſcience and ſincerity of heart, but by multitudes and examples of men, doing as the moſt doe, and for our owne crooked ends! 5. Wee content our ſelues with the deed or action done, neuer care with what affection, which the Lord moſt reſpects: as in the widowes two mites, and rich mens ſuperfluity. 6. God hath long manured vs, but where is our abundant fruit? for cluſters, wee cannot ſhew berries. Can God be content to finde ſo little, where he expects ſo much? and may not hee expect much, where he hath giuen ſo much? Shall we neuer come to anſwere for our meanes, which we are ſo vnanſwerable in? 7. How many are faine backe from their righteouſneſſe, which ſhall neuer bee remembred? They ſeemed to begin in the Spirit, but are vnſtable and peruerted, whoſe latter end is worſe than the beginning.

VII. *Markes of a good heart in reſpect of ſinne.*

VII. Markes of a good heart in reſpect of ſinne.

It knoweth, firſt, that nothing is properly hated of God, but ſinne, as being directly againſt his Law, and his Image, who is a God hating iniquity; and as God himſelfe is the chiefe and abſolute Good; ſo onely

onely ſinne is the chiefe and abſolute euill. Secondly, that the proper effect of hatred being reuenge, he is not more ſure to ſinne, than God to reuenge, one way or other; yea, *vnto the third and fourth generation of them that hate him.* Thirdly, that all and euery ſinne is vpon record: there is an hand-writing againſt euery ſinner, and an obligation in euery ſinne binding the ſinner, who hath not one farthing to pay for an infinite debt, or infinite forfeit, Col. 2. 14. Fourthly, that all and euery ſinne lies in the way, betweene God and vs, and *ſeparates* from him, and *holds good things* from vs; ſhuts heauen, curſeth the earth, and burthens all the creatures. Fiftly, that it expoſeth to all miſery within vs, without vs, both here and hereafter. *Within vs*, the deſtruction of all Gods Image, the corruption and guilt of the whole nature; all euill inclinations againſt God, and our neighbour; eſpecially an euill conſcience, where ſinne lyes at the dore, either vexing and galling it, or dogging and watching it; which is a very hell before hell. *Without* a man, all the calamities of this life, ſickneſſe, pouerty, madneſſe, ſhame, death and corruption; all the proper effects of ſinne: Geneſis 2. 17. *In the day thou ſinneſt, thou ſhalt die the death.* And *hereafter*, the extreame miſery of ſinne in all not deliuered by Chriſt, is that eternall death which is *the wages* of it: the vnſupportable curſe, denounced on *all that continue not in all things*, Deut. 27. 26. and to bee executed on all Reprobates in the Day of the Lords appearing, Math. 25. 41. *Goe, ye curſed, &c.*

Eſa. 59. 2. Ier. 5. 25.

Rom. 6. 23.

Hence, 1. it ſees the miſery of ſinne, and grones vnder

1. *It ſees the miſery of ſin.*

vnder the burthen, both the *sinne of his nature*, for which *Paul* cryes out of himselfe as a *wretched man*; and *Dauid*, Psal. 51. 5. and *of this life*, as the Prodigall, who acknowledged himselfe *not worthy to be called a sonne*: and the *sinnes against the Gospell*, vnbeliefe, despighting of Christ and his Spirit, as the Iewes *pricked in their hearts*, Act. 2. 37.

2. Truly repenteth sin, in which are foure things. 1. Confession against it selfe.

2. It truly repents for sinne: for which, this heart may be called an house of mourning, an *Hadadrimmon*, or the valley of mourning. In which repentance is, first, *confession against it selfe*, Psal. 32. 5. It will not flatter it selfe, but cast the first stone against it selfe, and will say more against it selfe, then all men can: as *Dauid* hauing numbred the people, before the Prophet *Gad* came, cast the stone against himselfe, saying, *I haue exceedingly sinned*, 2 Sam. 24. 10. Secondly, confession of *all* the sinnes it knowes: as 1. secret and hid corruptions: for the good heart knoweth, that *God loueth truth in the inward parts*; which made *Dauid* complaine of his originall corruption, and brooding sinne, which none tooke notice of but himselfe; and the Apostle *Paul*, of the law of euill rebelling against the law of his minde: 2. Small and lesser euils; it extenuates no sinne as little, esteemes none as Gnats, Moats, or Mites, which Gods Law takes order against: It looks not so much on the matter, as on the forme: It is burdened, and takes notice of the least sinnes, omissions, sayling in good things, falling from the first loue, &c.

2. Of all sins knowne.

Psal. 51. 6.

3. Remorse.

Thirdly, in repentance there is *remorse*, or biting: A good heart cannot commit sin without remorse; not secret sinnes, because it knowes, nothing is secret

in

in respect of God, with whom it hath to deale; not most naturall and inbred sinnes, to which it selfe is most inclineable, because it knowes, the more familiar the sinne, the more dangerous; not small sinnes: *Dauids* heart smote him for *Sauls* lap, as for his head; the eye feeleth the least moat. And this by small meanes: as soft wax is soone impressed, so is a good heart because of his softnesse. It will melt and resolue more at the very hearing of Gods Iudgements denounced against others (as *Iosiah*, 2. Chron. 34. 27.) than an euil heart at the feeling of Gods most dreadfull Iudgement, as *Pharaoh*, Exod. 7. 23. *Peter*, when Christ onely lookes backe vpon him, gets out and weepes bitterly. It is true, that a good man may lye a while without sound remorse, as *Dauid* nine moneths after his adultery; though not that time without grudgings: but that time the euill and corruption of it preuailes, and the Spirit will not suffer it to lye still, but a wake it must, and no sooner wakened then humbled.

Fourthly, in repentance there is *reuenge* on it selfe, with holy *indignation*, for playing the beast before God, 2. Cor. 7. 11. Thus the Publican *knocked his breast:* and *Iob abhorred himselfe in dust and ashes*, Chap. 42. 6. 4. Reuenge.

And all this a good heart will doe, both secretly, and constantly. *Secretly*, because he is a Iew who is one within, and hee is praised whom God praiseth: And it knowes, that euery sound action of grace, as mortification, repentance, humiliation, must begin within, and flow from thence; the seat of soundnesse is the heart: and to take notice of outward things, to *Ille dolet verè, qui sine teste dolet.*

reforme them, and neglect the heart, and ſoule, and ſecret paſſages, is to begin at a wrong end. *Conſtantly*, becauſe it ſees ſuch daily ruines in the ſoule as make it continually mourne, and put it to a continuall charge and labour in repairing it. And this is to grieue *ſincerly*, for ſinne as ſinne, as the offence of God, not for punishment: whence it is called *godly ſorrow*, 2 Cor. 7, 10.

3. *Seeketh pardon.*

3. A good heart, becauſe it knowes, that the greateſt happineſſe ſtands in the pardon of ſinne, Pſal. 32 1. and the conſcience can neuer be rightly quiet, but in declaration of forgiueneſſe, it labours moſt for aſſurance of the pardon of ſinne, with ſtrong cryes for mercy, Pſal. 51. 1. and to feele the ioy of ſaluation verſ. 12. in many ſeuerall petitions, *Waſh me, cleanſe me, purge me with Hyſſope*: with importunity, as Dan. 9. 19. and endleſſe repetitions, as the poore ſtarued begger for reliefe, or the condemned perſon for a pardon; all the poore Publicans prayer was, *God be mercifull to me a ſinner*. It ſees more need of Gods fauour, then of life, and therefore more eagerly deſires it, and paines till it feele the ſence of it. It ſees his filthy nakedneſſe and is neuer quiet without a couer: his horrible fouleneſſe, and is euer waſhing and bathing in the Lauer of Chriſt blood, and the teares of true repentance. It feeles a deadly ſore, and cannot be eaſed without application of Gods ſaluation.

Luk. 18. 13

4. *Feareth ſinne.*

4. It feareth and watcheth all ſinne to come, as it hateth and ſhameth for all ſinne paſt. As nature ſhunnes and feares all Serpents, euen little ones as well as great: ſo grace ſhunnes all ſinnes, and hates them, being the ſpawne of the ſerpent. Firſt, it knowes

knowes all are hatefull to God, all preiudiciall to the soule, as one hole in a ship, or one Swine in a Garden, or one Fly in the Apothecaries box, is enough to spoile all; therefore it watcheth all. Secondly, seeing small sinnes are commonly Harbingers to greater, it dares not venture on the smallest. Thirdly, it knowes that the way to auoyde finall defection, or back-sliding, is, to feare staying a little. Fourthly, it feares the shew, the tast, the occasions, the first appearances of sinne, lest from the broth, it easily fall to the flesh. Fifthly, it feares and hates his owne sins, more than all other mens: and not as it is said of *Anthony, He hated the Tyrant, not tyrannie.* Rom. 7. 15. *I hate that I doe.* Sixthly, it hates and feares his owne *inward* sinnes, as much as the *outward*; wisely damming the fountaine and Well-head, and stocking vp the root. Seuenthly, it hates and feares the *repetition* of sinne, and much more shakes off the habite of it, lest he should suddenly grow to expertnesse in the trade. Lastly, it hates and mournes for other mens sinnes, and stops them when he can: Psal. 119. 136. Phil 3. 18. ---*and now tell you weeping.* Yea, the sinnes of others against God, more smite a good heart with sorrow, than their owne sinnes can an euill.

Odit Antonini tyrannum, non tyrannidem

5. It retaines and still renewes a full purpose of not sinning, so as though it sinne, the conscience can testifie that it is carried against the setled purpose of it. *Dauid* sweares and vowes he will keepe the righteous iudgements of God: and, Away from me ye wicked, for I will keepe the Commandements: Act. 11. 23. *with full purpose of heart cleaue to the Lord.* Psal. 119. 2. *Surely they worke no iniquity:* they doe sinne,

5. Retaineth a purpose of sinning.

but not as workemen, they cannot plot it, but are *simple to doe euill*, Rom. 16. 19.

Deceit of an euill heart in the businesse of repentance.

Now an euill heart may be humbled and grieued for some sinne, but rather for some actuall sinne past, than the sinne of nature, and that not as sinne, or an offence of God, but either for some iudgement feared: so *Ahab* put on sack-cloth, 1. King. 21. 27. or some already executed, Exod. 9. 27, 28. Or, if there be any release, and the iudgement be a little ouer, it returnes afresh to the old course, *as a dog to the vomit*, 2 Pet. 2. 21.

2. It can make shew of repentance, yet is but as a cloud without raine, his teares are soone dryed vp, he goes away, and forgets he was washed; he can be bold enough to sinne, and is onely ashamed to confesse his sin; or if he doe, it is in grosse, in the lumpe, with excuses and extenuations.

3. It will be at little or no paines for the pardon of sinne: the assurance of it, it thinkes either impossible, or vnnecessary. It cannot throughly resolue to leaue sinne, and therefore cannot be so earnest for forgiuenesse.

4. It can purpose sinne, and reioyce in a future sinne. *Esau* saith, the dayes of his fathers mourning will once come, and then he will slay his brother. *Absalom* carries a purose of killing his brother *Amnon* two yeeres together, and then doth it. This plotting and contriuing of sinne is a sure signe of a wicked heart.

5. It can repeate sin remorselesly, till it can trade, and come to be expert by often committing ouer the same sins, and let them grow to customes, habits,

natures

natures. 6. It can defend and pleade for ſinne, cloking bad actions, with good pretences, or good meaning. *Saul* ſaues the fat for ſacrifice. *Abſalom* will be King, to doe iuſtice; and he will begin to execute iuſtice with rebellion and treaſon, againſt his owne indulgent father. 7. It can glory in ſin: Phil. 3. 19.—*whoſe glory is their ſhame*; which is true of drunkards, ſwearers, proud perſons, &c. all of them farre from grace, fartheſt from a good heart.

Theſe are the Notes of a good and an honeſt hart: of which I will ſay to you, as the Lord himſelfe ſometime ſaid of the Iſraelites, Deut. chap. 5. verſ. 26. *Oh that there were ſuch an heart in you, to feare your God, and keepe his Commandements alwayes, that it might bee well with you, and with your children for euer.*

Now hauing ſpoken, 1. of the *Meanes* whereby the heart becomes good, 2. of the *Marks* whereby it is knowne ſo to be; we come in the third place to the *Motiues*, which is the laſt thing in the deſcription of this laſt ſoyle.

Motiues to get this goodneſſe of heart.

I. Onely ſuch an heart keepes the Word to ſaluation. Fuſty veſſels are not fit for the precious liquor of ſound and ſauing knowledge, and the graces of the Spirit. The Law is ſpirituall, and the place where the Lord layes it, is in the ſpirit, and heart of his Elect, in whom onely he hath wrought a care to keepe it: Pſal. 119. 11. *I haue hid thy Word in my heart, that I might not ſin againſt thee.* The Lord hauing written his Law in Tables, made choyce of ẏ Arke, to lay vp the ſame ſafe, Exo. 25. 16. *Thou ſhalt lay in the Arke the Teſtimony, that I ſhal giue thee.* Now this Arke muſt be

be ouer laid with pure gold, both within, and without: signifying, that the godly heart, which must keepe the Word, must be sincere within and without: and euery other heart but the good and honest, will shake the Word out, one time or other: hence *Dauid* prayeth, Psal. 119. 80. *Let my heart bee vpright in thy statutes, that I be not a shamed.*

11. God esteemeth the goodnesse of our workes by the goodnesse of the heart: Ier. 17. 11. *I the Lord try the hearts, to giue to euery man according to his work.* Hence many workes of ciuill men, glorious and beautifull to the eyes of men, are hatefull to God, because they flow from the filthy puddle of a corrupt heart. For as an euill action of matter can neuer be made good by a good intention of the heart; so a good action for matter can neuer be good in acceptance, from an euill and deceitfull heart. If the spring be corrupt, so are all the streames.

Hence also God esteemeth good duties perfect, when the heart is sincere: because, what is wanting in the manner and measure of obedience, is supplyed by soundnesse, and made vp by the goodnesse of the heart: and therefore in Scripture, vprightnesse and perfection are put one for another. The widowes mite was in it selfe very light, but putting her heart to it, made it ponderous: Adde thy heart to thy mite, and it shall be accepted as a Talent.

Hence the Scripture saith, *God iudgeth not as man*: we iudge from without, God from within: we proceed from the effect to the cause; he, from the cause to the effect: we iudge the heart by the worke; he the worke by the heart: we looke first to the sacrifice,

and

and then to *Abel*; hee first hath respect to *Abel*, and then to his sacrifice. Hence we see a mite in sincerity accepted, and a Talent from hypocrisie reiected.

III. Without this good and honest heart thou losest all thy labour, all thy graces, all thy hopes, all thy expectation. If they come not from a pure heart, he that is pure, & looks with pure eyes, reiects them all. If thou *beleeue not from the heart*, Rom. 10. 10. it is vanishing and temporary. If thou liftest not vp *pure hands* in prayer; that is, the prayer of a pure heart, suppose thou diddest weare thy tongue to the stumps, and thy knees horne hard, thou losest all thy labour: therefore *Paul* describeth true worshippers, 2. Tim. 2. 22. to be *such as call on the Lord with a pure heart*. If thy loue be in word, and tongue, and not *in truth*, thy heart cannot assure thee that thou art *of the truth*, 1. Ioh. 3. 18, 19. If thou doest not *from the heart obey* the forme of doctrine deliuered, Rom. 6. 17. all thy obedience is lost, without recompence, without acceptation, yea abominable. Finally, whatsoeuer we doe, doe it *heartily* vnto the Lord, and not vnto men, Col. 3. 23. The kernell of all duties lyeth within, in the true disposition of the heart: without which, all is as an empty shell, which when it comes to cracking and opening, the hypocrites hope faileth See we not in the Day of Iudgement many shall pretend great matters done in preaching, or prophecying in the Name of Christ, and casting out diuels in the same, frequenting Christs presence, *Wee saw and heard thee in our streets*, and so expecting some great reward, for so great and glorious workes? But, not

1. Tim. 2. 8.

not being ſound at heart, all theſe things are no better eſteemed then working of iniquity, and recompenced as hatefull ſinnes; *Depart from mee, ye workers of iniquitie*: for all the ſacrifices of an hypocrite are abominable, his very prayers abominable, Eſa.1. *Bring no more ſacrifices, but waſh you, cleanſe you, and then come, let vs reaſon together*. Eſa.58.3. The Iewes vrge God with their faſting, and yet are ſent away empty.

IV. A good heart is the eſſentiall difference or diſtinction betweene a godly man and an hypocrite: whoſoeuer wants it, ſhall receiue his *portion with hypocrites*. The Phariſes make cleane the out-ſide: A good Chriſtian heares his Maſter ſay, *Thou hypocrite, firſt make the in-ſide cleane*. As the hypocrites religion is made but a couer or cloke, ſo he vſeth it as a cloke to caſt on and off as hee liſt: And as men make their clothes, ſo doth he his religion; ſo it be ſome fine ſtuffe without, they care not what baſe lining they put in: But the ſound Chriſtian is as the Kings daughter, Pſal.45.13. *All glorious within*, like a late faſhion of great men, lining ruſſet or baſe Clokes with Taffatie or Veluet cleane thorow; or like the hangings of the Sanctuary, without, courſe Badgers skinnes, within, fine linnen embroydered, Exod.26. 1, 14.

Mat.24.51.

Mat.23.26.

The hypocrite deſires to ſeeme, either onely or principally: the ſound Chriſtian *deſires to be acceptable*. Saul, when he knew Gods minde in reiecting him, yet *honour me* (ſaith he) *before the people*, 1 Sam 15.30. the ſound Chriſtian, knowing the minde of God in electing, iuſtifying, and ſanctifying him, en-

2 Cor.5.9.

deuours

deuours both liuing and dying to bee indeed acceptable vnto him. An vnfaithfull and euill heart, that departs from God, hath faire shewes, goodly greene leaues, a kinde of faith, ioy, profession, and will giue God euery thing but a good heart, which gift he only calls for: which because hee with-holds, hee shall neuer speed so well as a sound Christian, who can giue nothing but true desires of a changed and sincere heart.

V. The whole comfort of a Christian vnder God, is in a sound, honest, and good heart. As first, all inward comfort, 2 Cor. 1. 12. *This is our reioycing, euen the testimony of a good conscience, that in all simplicity and godly pureneſſe wee haue had our conuersation.* This ioy is the ioy of Gods people, which the stranger enters not into: and of it our Sauiour saith, *None shall take it from you:* It is like a little veine or spring which euer runneth: whereas the ioy of an hypocrite, which makes a greater show and noyse then the other, is like a great pond, cleare at top, muddy at bottome, dryed vp in Summer, when is most need of the waters of comfort.

Goodneſſe of heart a full ſea of comfort.
1. Inward.

Ioh. 16, 22.

Secondly, in outward opposition, when men who cannot abide sincerity, obiect to vs that all is hypocrisie, and scorne vs for the things we doe, when *Ismaels* scoffe vs for the blessings sake; that from the world wee haue small comfort and encouragement in our godly way; now wee may finde comfort and peace in the sound constitution of our hearts: 2 Sam. 6. 21. *Dauid* being scorned by *Michol* for dancing before the Arke, and called foole for his paines, contemned that contempt: for *he did it in the vprightnes of*

2. Outward oppoſition.

of his heart, and would be yet more vile, Paul teaching the ſtrictneſſe of Chriſtian Religion, to bring Chriſt into the hearts and liues of men, was counted an *heretike*, but profeſſed, *After the way which ye call hereſie, doe I worſhip the God of my fathers.* Apply we this to our ſelues. A good conſcience as a brazen wall, feares not the arrowes of ſcorners and aduerſaries. *Iobs* innocency will beare his aduerſaries book of accuſations, on his ſhoulder.

Act. 24.14.

Iob 31.36.

3. *Perſonall affliction.*

Thirdly, in perſonall affliction, this good heart miniſtreth great comfort:

1. *In inward temptation,* when Satan ſhall obiect, as againſt *Iob*, that thou art an hypocrite (then which, no temptation more aſſaulteth or infeſteth the poore Chriſtian:) looke what way thou canſt, not hearing, not praying, not faſting, reading or almes can anſwere it, but onely the ſincere and inward diſpoſition of an honeſt heart in all theſe; He is moleſted with hypocriſie, but not ſubdued by it. So when Satan ſhall obiect the weakeneſſe of thy faith, or the defects of thy obedience, and that God cannot accept ſo broken and ſinfull performances; nothing can anſwere this dart, but ſincerity of heart, manifeſt in true deſires and endeauours, which God accepteth, beholding mercifully *what a man hath, not what he hath not.* Sincerity makes light things maſſie and ponderous, where hypocriſie makes talents lighter then feathers. So if he obiect thy heauineſſe and vntowardneſſe in prayer, that thou prayeſt coldly and diſtractedly, the only anſwere is, God regards not the tune of the voyce, the phraſe of ſpeach, the ſound of wordes, or eloquence of tongue, but the affection

2 Cor. 8.12

affection of the heart, as in *Moſes*, Exod. 14.15. and *Hanna*, 1 Sam. 1.17.

2. *In outward affliction*, onely a good and honeſt heart beares a man vp. *Iob* in all his troubles had no other comfort, chap. 27.5. *Vntill I die I will neuer take away mine innocency from my ſelfe.* When *Abimelech* was threatned for taking *Sarah*, it was happy and comfortable to him that hee could ſay, *With a good and vpright heart I did this*, Gen. 20.5. What a ſtrength is it, when afflictions take a man in his way, & while with a good heart he goes about his buſineſſe? But if croſſes come, while a man is wandring, or his heart rouing after vanity, this diſpoſition addes a ſting to to the affliction, when the heart ſhall ſmite it ſelfe, that it ſuffers as an euill doer.

Fourthly, in reſpect of perſeuerance in good, a good heart onely miniſtreth comfort. For as an Apple rotten at core muſt faile and periſh, ſeeme it neuer ſo beautifull: ſo all graces ſhall wither, that are not ſoundly fixed in a good and honeſt heart. It is not leaues and ſhowes without, but ſoundneſſe of ſap and iuice within, that makes the tree continue in fruitfulneſſe. One time or other the Word of God blaſts the hypocrite, as the fruitleſſe Figge-tree, and then *how ſoone is it withered?* Inquire after his graces, his zeale, forwardnes, diligence, ioy, faith, loue; his place cannot be found, his place in the profeſſion ſhall bee as empty as *Dauids* when *Saul* asked after him. He that builds on the ſand, and in ſoundneſſe of heart ſettles not himſelfe on Chriſt the corner ſtone, as our Sauiour ſaid of the ſtately buldings of the Temple, ſo may we ſay of this man who held a beautifull

4. For perſeuerance in good.

beautifull place in the Church, and shined in many graces, *See you all these things? the time comes, when a stone shall not be left on a stone: the fall of his house shall be great:* and of the ruines of his graces wee may say as the Merchants of the riches of Rome, Reu. 18.17. *In one houre shall so great riches come to desolation.* But the vpright of heart shall neuer be ashamed.

5. *In the life.* Fiftly, in the life time, *the Lord will doe them good that are true of heart*, Psal. 125.4. Hee will be *mercifull to his defects, that prepares his heart* to seek him, though hee be not cleansed according to the purification of the Sanctuary, 2 Chron. 30. 19. He will *shew himselfe strong with the vpright heart*, chap. 16.9. Let them be neuer so weake in themselues, Gods strength shall perfect all their weakenesses. Let all the world condemne them, yet he will iustifie them as true *Nathaniels*, in whom is no guile. In a word, prosperity is their portion in this life, 2 Chron. 31.21, *Hezekiah in his workes sought the Lord, and prospered.*

6. *In death.* Sixtly, in his death, this comfort shall neuer bee shaken out of his heart: when death shall sunder his soule and body, it shall neuer seuer his heart from the soundnesse of it: *Hezekiah*, when sentence of death was passed against him, the conscience of his honest and sincere heart comforted him, Esa. 38 3. *O Lord, thou knowest, I haue walked with an vpright heart, &c.* At this time it will not comfort a man, to haue done neuer so excellent workes, but the manner of doing, and his true endeauour shall comfort him.

7. *In the Day of Iudgement* Lastly, in the day of Iudgement, onely the good and honest heart shall lift vp the head before the Iudge of the world. As a faithfull companion, it will

goe

goe with vs before the Iudge, and plead, where no other Proctor can be admitted, no other friend can appeare for vs. But how dare an hypocrite, who hath nothing but chaffe, and ſtraw, and ſtubble, ſtand before the fire of that great Day; which nothing but golden ſoundneſſe and ſincerity can abide? No matter how thou canſt gild thy ſelfe; if thou beeſt not golden, the fire ſhall conſume thee. But be thou the meaneſt creature, that the whole earth can preſent before the Iudge, with an honeſt heart, that haſt been faithfull and ſincere in a little, in the baſeſt calling and eſtate that euer was any; that day ſhall preferre thee aboue hollow-hearted profeſſors, Preachers, yea Princes. For then it ſhall be better (to vſe *Auguſtines* compariſon) to be a little ſmall finger that can doe no ſuch ſeruice in the body, if ſound, than to be an eye of admirable quickneſſe, and uſe, for the guiding of the body, if vnſound, darke, or ready to fall out of the head.

Better a ſound finger than a dim eye.

HAuing thus largely ſhewed the nature of this ſoyle of good ground, and therein both how it comes to be good ground, and how it may be ſo diſcerned, with *Motiues* thereunto; we proceed now to to the ſucceſſe of the ſeed in it, which is ſayd firſt to *bring forth fruits*, which fruits are in the ſecond place deſcribed, 1. by the plenty, *an hundreth fold*: 2. by the continuance, *with patience*.

Doct. 1. *The good heart is a fruitfull heart*; as good ground is fruitfull ground. The good ground heere is called in Math. 7. 17. *a good tree: and euery good tree brings forth good fruits*: and Math. 12. 34. *A good*

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man, out of the good treasury of his heart, bringeth forth good things.

Of these fruits.
1. The kinde.
2. The season.
3. The means

Here, for the explaining of the Doctrine, consider three conditions of these fruits: 1. for the *kinde*: 2. the *season*: 3. the *meanes*.

I

For the *kinde*: in generall, they are the power of the Gospell in the whole man, Phil. 1.27. and, as all fruits comming of seede, are of the same kinde and nature with the seede. Not fruites of the flesh, which are so ripe and rife euery where: Nor fruits of ciuill righteousnes, in dealing with men, from which many conclude themselues good ground, being voyd of piety, knowledge and the feare of God: Nor fruits of illumination, by which men are able to vnderstand and speake sensibly of matters of Religion, but care not how little they practice: Nor fruits of the externall profession of Religion, or externall reformation, which are as faire leaues, and greene blades, that shall wither and fayle. For all these fruites wee haue found on the former badde grounds. But these fruits are *fruits of grace*, resembling the Author, the Spirit of grace; and thence called *fruits of the Spirit*, Gal. 5.22. and the seed, the *Word of grace*, Act. 20.32. and *fruits of righteousnesse* to the prayse of God, Phil. 1.11. and *fruits in holinesse*, Rom. 6.22.

In speciall: these fruits are either inward, or outward: for a good man is first fruitfull within, and as all other fruits, so these come from a root within.

Inward fruits are, 1. righteousnesse of nature, by sanctification of the spirit, soule, and body: 2. good thoughts, and motions, and purposes of heart:

these

theſe counſels of heart make a man *prayſed of God*, 1 Cor. 4. 5. 3. Good deſires, longings and faintings after God and his graces, Prou. 11. 23. *The deſire of the righteous is onely good*: 4. Good affections; as ſorrow for ſinne, loue, feare, zeale, patience, compaſſion and tender-heartedneſſe, and many ſuch like, in Gal. 5. 22. 23.

Outward fruits are, 1. good words, ſauory, edifying, pure and wholeſome: therefore in Prou. 10. 31. the mouth of the iuſt is ſaid to be *fruitfull in wiſdom*, and *his lips to feed many*, as fruits doe: 2. good works are good fruits; becauſe they iſſue from the root of faith and charity; becauſe they pleaſe God, as fruits the palate; becauſe they witneſſe the life of faith, as fruits the life of a tree; and laſtly, becauſe they profit others, who are relieued and comforted, as with moſt pleaſant fruits.

Now we may not thinke, that onely building of Colledges, Churches, Hoſpitals, & great and bountifull Almes, which a few can performe, are good works, as is defined by the Church of Rome: But thoſe are good workes, which euery Beleeuer can and doth performe within the compaſſe of his calling, both generall and ſpeciall; ſuch as mortification of ſinne, faithfulneſſe, diligence in the duties of Chriſtianity, and of the ſpeciall callings, mercifulnes to the poore Saints, or whatſoeuer elſe is commended in the Word, or approued of God as acceptable fruits, yea and rewarded, be they neuer ſo meane and baſe in the eyes of men: A cup of cold water ſhall not loſe his reward.

For the ſeaſon: theſe fruits are ripe and timely, 2

differing from the blasted and withered fruits of the former grounds. Wee haue seene sudden fruits as sudden flashes, in the three former grounds, and great Professors like *Ephraim* whose *goodnesse was as the morning dew*, Hos. 6. 4. We haue heard of them, not whose leafe onely hath failed, but the stalke, and blade, and all that made shew aboue ground, or fed it within. But this fruit giues not ouer till ripenesse, and the soundnesse of it is discerned by the constancy and maturity.

3 For the meanes: these fruits are produced to ripenesse by keeping the Word; so the Text saith, *They keepe the Word, and bring forth fruits.* Lose the Word, and lose all fruits. The former grounds kept the Word, but not long enough: they admitted it to lodge as a ghest for a night, but not to dwell in them. But *Dauid* voweth to *keepe the Word euen to the end*, Psal. 119. 33. and he would not keepe his life, but to keepe the Word, verse 17. This ground keepes the Word, in the eare by hearing it, in the memory, in the heart, Prou. 6. 20. *Binde it on thy heart*: in the hand and practice, in meditating and thinking on it, in praying for blessing, that it may bee a fruitfull Word, and in constant striuing in new obedience. And by these meanes it holds out, and brings fruits to perfection.

Now euery good heart is thus fruitfull, producing fruits answerable to the Gospell, in due season, vnto ripenesse, by meanes of keeping the Word Act. 16. 30. The Iaylor, assoone as euer he was conuerted, what a number of good fruits produced hee? Now hee cryes out of himselfe, would faine know what

what he might doe to be saued: Now he brings the Apostles forth of prison, who had laid them in: He washed the stripes that he had inflicted: he set meat afore them, brought them into his house, heard the Word, was baptized, and reioyced that he beleeued, and went to the Gouernours, and got them quite released. The like of *Lydia*, vers. 14. 15.

Nay, a good heart, let it haue neuer so small meanes, or opportunity, it will shew fruits. The theefe conuerted, of a barren malefactor, is now become a faithfull Professor. The ground euen now ouergrowne with cursed weeds and brambles, of hainous sinnes, is now in an instant, and almost for an instant fruitfull, in confession of his sinnes, in rebuking the sinnes of his fellow, in giuing a sound testimony to Christ, aboue all the Scribes and Iewes, yea, when his Disciples durst not, and in earnest prayer to Christ for a little remembrance of him.

Reasons. 1. Because the person is set into so liuely a stocke, that he must needs be incontinently fruitfull. Whosoeuer is set into Christ, were he as dry as *Aarons* withered rod, he shall presently be changed into a flourishing and fruitfull tree. Rom. 7. 4. *So yee brethren are ioyned vnto him that is raised from the dead, that ye should bring forth fruit vnto God.* And because the Beleeuer is not onely set into Christ, but abideth in him; therefore he continueth *fruitfull to the end*, Ioh. 15. 4. *Reas.* 4.

2. Because the Beleeuer is now become Gods worke-manship, in Christ Iesus created to good workes, which God hath ordained for him to walke in, Ephes. 2. 10. And the Lord cannot faile of his end in

in his actions. But, as he commanded man created at first, *Bring forth fruit and multiply*, so now creating him againe in Iesus Christ, he begets them, that they may goe forth, and bring fruit, and glorifie him.

Rom. 8. 14. 3. Because the Beleeuer is now *led by the Spirit*, who is not barren or idle in him, but fruitfull in all variety of fruits of grace, as they are described, Gal. 5. 22, 23. A tree must liue before it beare fruit: Now we are quickned by the Spirit. The same spirit plants vs in Gods House, and adds his blessing to that plantation, Psal. 92. 14. The same Spirit waters vs with the waters from vnder the Sanctuarie, Ezek. 47. 12. and so makes vs fruitfull by a spring of liuing waters. The same Spirit purgeth vs to be a peculiar people, *zealous of good workes*, Tit. 2. 14.

4. There is the same reason of the parts, and of the whole. But the whole field, the whole Church is a fruitfull ground: Cant. chap. 4. vers. 13. The Church is compared to the goodliest Garden that euer was heard of, stored with the most precious plants vnder heauen, most delectable fruits, and the chiefest spices; shadowed by *Pomegranats, Camphire, Spikenard, Calamus, Saffron, Cinnamon, &c.* It is not a Waste, an Heath, a Wildernes, but a new Paradise of God, planted by his hand: A Garden of greatest pleasure, and God takes pleasure no where else: A Garden in which *the Tree of life*, that is, Christ Iesus is to be tasted and fed on to eternall life. A Garden, in which a Riuer runnes foure wayes from the same Fountaine, that is, the Gospell runnes freely, streaming from the foure Euangelists: A Garden, in which man was placed to til and dresse it, so in the Church,

men

men are gathered to exercise duties of piety and loue; A garden furnished with all manner of trees for fruit or delight, Cant. 7. 14. *A Vineyard, in which are all kindes of sweet fruits, old and new.* Whence euery member being a part of the whole, must also abound and flourish in all holy vertues, and the sweet fruits of faith and loue.

Vse. 1. Let vs try (as men doe) the goodnesse of our ground, by the fruitfulnesse of the crop it yeelds. If it be good ground, it brings fruits answerable to the seed. The *Rules* of triall are these.

Triall of sound fruits by 4. rules.

1. If barrennesse be a signe, and a true informer against bad ground, how many that haue long professed Christ, and beene long Hearers, are conuinced to be bad and cursed earth, because of their barrennesse and fruitlesnesse? Numbers of carnall Gospellers content themselues with a forme of godlinesse, denying the power, like the cursed Figtree, they haue leaues, but no fruit: vnder the meanes, they liue voyd of faith, voyd of Gods feare, voyd of loue to the Word, voyd of obedience: scorne to reforme any thing, are as loose and disordered as at first, as hatefull and scornfull of the meanes, as euer: Are these good ground? No, no, their fruits bewray them what they are. Let them beware in time at their own perill. This barrennesse in the Gospell is accursed with cutting downe, and with euerlasting fire, Math. 25. 41.

2. *Rule.* If good ground bring *timely fruits*, so soone as euer the seed falls on it, are they good ground that are so slowe and heauie to any good fruits, as somtime they are, resoluing seuen and seuen

yeeres to giue vp some vnwarrantable lusts, or vndertake some commendable duty? Nay, some neuer resolue to doe good till they die; but, then they will repent and be better, &c. But what? dareſt thou liue so neere the curse of God, as that ground on which the raine often falleth, Heb. 6. 8. which yet is not seen on thee? Diddest thou marke in the Theefe conuerted, what a number of excellent fruits presently appeared? Seest thou not the commendation of the Colossians, chap. 1. 6. that the Gospell was fruitfull among them *from the first day* they heard it, and truly know the grace of God? (For thou neuer truly kneweſt the grace of God, who abideſt vnfruitfull, & takeſt dayes with God.) Considereſt thou not what a singular praise, yea and mercy of God it is, to haue the Word worke speedily, and to hasten our fruits (were it possible) from the day that we heard it? How many sinnes should then be cut off? how many good duties vndertaken, and the reckoning furthered? Oh heare at length Christ knocking & resolue presently to open: If thou heareſt his voyce this day, harden thy heart no more. How long shall he be with thee? how long shall he suffer thee? Take heed of that sentence, Pro. 1. 24. *Because I haue called, and you would not answere, behold, it shall come to passe, that you shall call and not be heard; yea, I will laugh at your destruction, &c.*

3. *Rule.* Good ground bringeth fruits in kinde answerable to the seed: and the fruitfullneſſe in Christianity, is a godly conuersation *beseeming the Gaspell* Phil. 1. 27. It bringeth no weeds, not Thistles, not brambles. But how comes it, that the seed being so pure, holy, yeelding, the fruits are so contrary? Did

not

not the Master allow, & the seruants cast in *good seed? Whence then are these Tares*, of generall prophaneness, ignorance, swearing, lying, Sabbath-breaking in most vnconscionable maner, contempt of Magistracy, and of Ministry, iniustice, vsury, sladring, scoffing at goodnes, drunkennes, gaming, hatred of the light & bringers of it, repining at their prosperity, and the like? Whence, I say, are they? Are these fruits beseeming good ground? Or are they any way like the seed? I dare say, a man may finde as good fruits as these, among the Turks, and barbarous Heathens, where the seed neuer came; nay, in hell it selfe, where is no other ground but such as this. Let no man deceiue himselfe: such rotten fruits argue rotten hearts: God wil reape no such haruest, he will owne no such ground. Mat. 13. 27.

4. *Rule.* If good ground bring ripe fruits, with constancy and continuance, euen *in their age*, Psal. 92. 14. what goodnesse is in that ground, that hath giuen ouer his fruits? that hauing had leaues and shewes of profession, and some goodnesse, hath euen cast away the leaues, farre worse than the cursed Figtree, which had *leaues*, yet escaped not the curse? These were neuer planted into Christ: for, had they been so, the *Father had purged them to haue brought forth more fruit*: Neuer members of the Church: for, *had they been of vs* (saith the Apostle) *they would haue continued with vs*: Neuer good in deed and in truth; for a good mans *leafe shall not fall*, Psalm. 1. 3. And, if *euery man shall receiue according to his fruits*, Ier. 17. 10. these men shall one day know, & feed vpon the bitter fruit of their declining & Apostasie, whē they shal beleeue, (or feele what they will not now beleeue,) that Mat. 21. 19. Ioh. 15. 2. 1. Ioh. 2. 19.

2.Pet.2.21 that *it had beene better for them neuer to haue knowne the way of truth, then haue departed from the holy Commandement.*

*Vse.*2. Labour to be fruitfull Christians: content not your selues with leaues, and the *forme* of Religion, but as trees of righteousnesse, shew forth your Grapes and Figges, and sweet fruits: Let God and man gather them, and taste them. For, what comfort is in a fruitlesse condition, by which a man must know, first, that the Word of God for all his hearing was neuer rooted in his soule? for then it had beene fruitfull in grace. It is no barren seed, where suffered to root. Secondly, that he is an vnbeleeuer, while he professeth all the Articles of Christian faith, and liues among Christians. For *faith worketh by loue*, and is fruitfull. Thirdly, that he is destitute of the loue of God, which affection if it swayed the heart, it would vnite it to the thing loued in all duties of piety: If it loued God, it would *keepe his Commandements*, Ioh.14.15. It would *constraine* him to fruitfulnesse, 2 Cor.5.14. Fourthly, that he is lyable to that deadly and irrecouerable fall that hypocrites come vnto; whose foundation being in the sand, the fall of that house is great: such are the fruitlesse Hearers, who *heare and doe not*, Math.7.24. Lastly, that he is euer vnder that heauie curse, which is neuer farre off him, Heb.6.8. *The earth that drinkes in raine, and brings bryers and thornes, is neere vnto cursing, and the end is to be burned.*

Obiect. But we are fruitfull Christians. We come to Church, and delight to heare good Sermons: We commend our Preachers, loue some good men,

speake

ſpeake againſt common abuſes, pray in our families, repeat Sermons, reforme ſome euils in our ſelues, and ours.

Anſw. But beware you deceiue not your ſelues with leaues for fruits, as all this is in many. It is with many Chriſtians, as the Fig tree curſed by Chriſt, ſo flouriſhing, as it deceiued Chriſts owne expectation; whereupon it receiued ſentence, *Neuer fruit grow on thee henceforth.* Therefore looke to thy ſelfe, and to thy fruits: 1. See thou bee a branch of the Vine. 2. Know the truth *as the truth is in Chriſt*, to caſt off all ſinne, to reſiſt all luſts, to forſake all knowne euils. 3. *Walke as Chriſt walked*, 1. Ioh. 2. 6. Is thy life, thy actions, ſpeeches, yea, and thoughts ſquared to the Word? Endeuoureſt thou to know further, and practiſe the whole will of God reuealed? Doeſt thou all duties in true purpoſe and conſtitution of heart? bringing euen thoughts (which are thought ſo free) into conformity with the Word? This is to be a fruitfull Chriſtian. All other blazes and ſhowes will but bring thee to the end of an hypocrite.

An hundreth fold.

From the *fruits* of the ground which is good, we come to the *meaſure*. Our Lord following his compariſon, noteth the profiting and proſperity of the Word in a good heart, by the increaſe of ſeed caſt into good ground, which increaſeth ſometimes an *hundreth fold*. Neither ſpeaketh our Sauiour by *Hyperbole*, or exceſſiue ſpeech: but according to the maner of the beſt ground in Canaan, which brought an *hundreth fold* increaſe. Not to ſpeake of others ſtories of *Herodotus*, who writes of the Country of the

Cynipians,

Lib. 18. cap. 10.

Cyprians, that it brings three hundreth fold: nor of *Plinie*, writing of *Blazacium*, a Countrey in Africa, where the people for euery bushell of seed receiued 150. fold increase: the Scripture (Gen. 26. 12.) sheweth, that *Isaac sowed in Gerar* (a barren Countrey in comparison of Canaan) *and receiued an hundreth fold increase.*

Quest. Doth euery good ground bring increase an *hundreth fold?*

Answ. No: as this Euangelist shewes, that there were three sorts of vnfruitfull Hearers, so the other compared with this, shew, that there are also three sorts of fruitfull Hearers: for *Mathew* and *Marke* say, that the good ground bringeth fruit, *some an hundreth, some sixty, and some thirty fold.* Therefore all bring not an hundreth fold.

Quest. Why doth our Sauiour mention three degrees of fruitfull ground?

Answ. 1. Some of the Fathers, as *Augustine* and *Ierome*, say, it was to note a difference betweene *virgins widowes*, and *married persons*: some, as *Theophylact*, apply it to Anchorites, Monkes, and Laickes. An idle conceit: as if any outward estate commended a man to God, more then other, who is προσωποληπτης, *no respecter of persons* or as if *Abraham*, *Isaac*, *Iacob*, *Lot*, *Moses*, *Peter*, *Iohn*, both married, and some of them secular men, did not as well bring forth *an hundreth fold*, as any of their Vestall Virgins.

2. The Rhemists in their Annotations on Math. 13. haue a brainlesse deuice, applying it to the difference of merits in this life, and of rewards in the life to come; that virgins merit here, and shall obtaine there

there an hundreth fold, widowes ſixty, married perſons thirty. As if an eſtate or perſon could merit at all: Or as if our Sauiours intent had beene to ſhew the difference of the Saints glory in heauen, and not of Hearers in earth. But

3. Our Sauior of purpoſe in the other Euangeliſts mentioneth the 3. degrees of fruitfull Hearers: for 3. reaſons. Firſt, to note the free diſpoſition of Gods grace and powerfull working, who euen in ſuch, as in whom the Word is fruitfull, ties not himſelf to a certaine meaſure, but diſtributes to euery one according to his good pleaſure. For as in the ſame field, the ſoile, the Sun, the ayre, the ſeed, the ſeaſons are the ſame, yet in ŷ fruitfull ſeeds ſome bring more tilloes, ſome fewer, ſome but ten graines, ſome 40. ſome 60. according to the bleſſing of God: So in this ſpirituall huſbandry, wherein the Lord is (as in all other things) a moſt free Agent, bound to no lawes or obſeruations. Secondly, to comfort & encourage himſelfe, his Diſciples, and Miniſters, who, though they loſe much labor in the 3. bad grounds, yet ŷ good ground makes amends, in which none are fruitles, but if they bring not an hundreth fold, yet they may 60. or 30. and, if there be but a few that bring an hundreth fold, they ſhall abundantly recompence the barrennes of many grains. Thirdly, to comfort & ſtrengthen ſuch as haue not, not can attaine this *hundreth fold*, though their endeauours be true and earneſt. Thoſe that haue not attained the higheſt meaſure of grace, but are in the middle ſort of Chriſtians, nay, ſuppoſe them in the loweſt formes who bring thirty fold fruits, are not to bee deſpiſed. Chriſt neuer quenched ſmoking

flaxe

ſlaxe: Himſelfe here honours them with the name of good ground, as well as thoſe of the hundreth fold: And as the Husbandman, if hee ſee a graine bring an eare that hath neuer ſo few cornes in it, farre vnder 100. or 60. or 30. hee reiects not, nor ſcornes it, but is glad of it, and carryes it into the barne: So the inferiour Chriſtian, who hath ſoundneſſe with the ſmalleſt meaſure, is eſteemed of Chriſt, and much ſet by: Hee that had but two talents, and gained but two, heard as well *Euge, bone ſerue, Well done, good and faithfull ſeruant*, as he that had gained ten, Math. 25. 23.

Queſt. But why doth our Sauiour here ſpeake only of the *hundreth fold*, the higheſt degree of fruites? *Anſw.* To ſet before vs the ayme and ſcope of euery good Hearer: teaching vs, that

Doct. Aſpire to the hundreth fold meaſure of fruits.

A Chriſtian man muſt not content himſelfe to bee a fruitfull Hearer, but muſt ſtriue to the greateſt meaſure of grace, riſing if it be poſsible, from thirty to ſixty, from ſixtie to an hundred fold. Phil. 1. 9. the Apoſtle prayes they might be *filled with the fruits of righteouſnes*: as a veſſel that cannot hold a drop more: which though we cannot attaine, yet euery godly man muſt ayme at it. None will deny but that wee ſhould doe righteouſly, and doe good workes in this preſent world: But that is not enough, vnleſſe we be *filled with fruits of righteouſneſſe*, and be *rich in good workes*. Col. 1. 9. the ſame Apoſtle for another Church prayes, not onely that they may be fruitfull Chriſtians, but *fruitfull in all good workes, and increaſing in the knowledge of God*; yea, *fulfilled in all knowledge, wiſedome, and ſpirituall vnderſtanding*: that as a full veſſell hath no empti-

emptineſſe or vacuity in it; ſo no part of a Chriſtians life or conuerſation be barren or empty of good fruits. 2 Pet. 3. 18. *Grow in grace, and in the knowledge of our Lord Ieſus Chriſt*: Comparing Chriſtians to trees, which flouriſh to a goodly ſtature, but herein vnlike them: Ordinary trees haue their ſeaſons to grow, but theſe *trees of righteouſneſſe* muſt euer grow, euery time and age is their ſeaſon, and moſt in their age, when other decay. Eſa. 61. 3. And againe, whereas they may grow to bring a great meaſure of fruits, euery one of one kinde, theſe muſt not onely bring abundant fruits in *meaſure*, but in *variety*; euery one tree muſt bee abundant in all the fruits of the Spirit, deſcribed, Gal. 5. 22. 23. as might be ſhewed in the particulars.

Reaſons. 1. A great meaſure of grace makes greatly for the glory of God: Ioh. 15. 8. *Herein is the Father glorified, that ye bring much fruit.* Papiſts thinke there is no vſe of good workes, vnleſſe wee ſay they merit, iuſtifie and ſaue vs. But they ſet out of ſight Gods glory, the main end of them, to aduance themſelues. For as it is the praiſe of the Husbandman, when his Field, Orchard, or Garden is fruitfull aboue other mens: Euen ſo we being his husbandry, a part of his Garden and Paradiſe, branches of his Vine, planted, tilled, ſowne, and ſet by his hand, care, Word and Spirit, doe then commend his husbandry, when we are *laden with fruits of the Spirit, which are to the praiſe of God*, 2 Theſ. 1. 12. The Lord *fulfill the worke of faith* with power, *that the Name of God may be glorified.* *Reaſ.* 1.

2. The ſtriuing to a great meaſure of grace, conformeth vs, 1. to the image of God, who is an vn- 2

bounded

bounded Ocean, and an immenſe Sea of grace and goodneſſe, and the more fruitfull and full of grace the creature is, the liker it is to God, and the nearer to his nature: 2. to the image of his Word, both the law which requireth perfection of grace, and the Goſpell, which is the wiſedome from aboue, *full of good fruits*, Iam.3.17. 3. To the image of Ieſus Chriſt, making the members like the Head, who was *full of grace and truth*, Ioh.1.14. 4. To the image of our firſt eſtate in innocency, where was no defect: and 5. of that bleſſed expectation which wee are to frame and aſpire vnto, in which the Saints already gathered to God, haue put off all defects, and, being full of the glory of Chriſt, doe ſee him as hee is, and ſee him to be like him.

3 3. The being of a Chriſtian ſtands in truth of grace, but the well-being in ſtrength of grace. His acceptation is for truth of grace, neuer ſo ſmall; but his commendation is in ſtrength and further meaſure of grace. Chriſt quencheth not, but accepteth a ſmall meaſure of grace, but commends grace in great meaſure. Nay, where ſometime hee reproues a ſmall meaſure of faith, *O yee of little faith*, he magnifies a greater meaſure, *O woman, great is thy faith*: and of the Centurion, *I haue not found ſo great faith, no not in Iſrael.* Not loue, but *louing much* is commended Luk.7.47. Many ſinnes were forgiuen her, for *ſhe loued much.* It was the great commendation of *Stephen*, that he was *full of faith and power*, Act.6.8. and of *Dorcas*, that ſhee was *full of good workes and almes which ſhe did*, Act.9.36.

4 4. The abundant meaſure of grace, is the maine ſtrength

ſtrength and comfort of a Chriſtian: Firſt, in tentation; for Satan aſſailes the weakeſt, when and where the weakeſt; ſo doe ſeducers and deceiuers. Now a ſtrong faith is a ſtrong ſhield, great knowledge as a ſtrong wall and trench, great loue of God, a ſtrong binder. Secondly, in perſecution or affliction for well-doing: ſtrength of faith and patience will make them grow as the Palme and Camomile, vnder that burthen which ſinketh and oppreſſeth weaklings. *Iacob* perſecuted by *Eſau*, flyes to God, and by ſtrength of faith and prayer wreſtles with God, and preuailed with God, and men. The Canaanitiſh woman ouercame Chriſt himſelfe by ſtrength of faith. Thirdly, in death he can be bold, feareleſſe, & ioyfull, the conſcience teſtifying of his fruitful life. Faith claſping Chriſt faſt to the ſoule, maketh him depart in peace. Fourthly, in iudgement it ſhall hold vp his head, when he can bring in an increaſe of fiue or ten Talents; at what time, according to the meaſure of fruits, in grace ſhall be the meaſure of glory, fiue Talents, fiue Cities, ten Talents, ten Cities.

5. A Chriſtian muſt ſtriue to *an hundreth fold* meaſure, becauſe he that labours not in addition to his fruits, is on the loſing hand, and at laſt ſhall loſe them all. To ſit downe, and not perſeuere, is to loſe all his labor, *He that continueth to the end, ſhal be ſaued.* Math. 10. A ſound Chriſtian therfore expects not his Sabbath or reſt here, nor to ceaſe from his labour, til he come into heauen; which makes him with *Paul forget things behind, and preſſe ſtill forward*, Phil. 3. 13. And the commandement is, to *finiſh* our ſaluation with

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feare and trembling, Phil. 2. 12. And the end (we say) crowneth all.

Vse 1. To reproue such as stand at a stay in Religion, as hauing grace and Religion enough, and they need no more: Who are to know, that they may suspect the truth of that grace which flatters it selfe, and conclude those beginnings to be deceitfull, which are not followed with constant increase. Againe, they mistake true grace, which is not so soone attained as they thinke, being as a graine of Mustard-seed, which neither roots, nor growes, nor spreads to a tree suddenly, but by degrees, and is dead further than growing: and the Lords Talent, which thou must *occupie to increase till he come*, Luk. 19. 13. And, giue vp thy Trade once, thou must needs proue bankerupt and beggerly. Lastly, euery man would conclude thus in naturall things: If he see his corne in the field stand at a stay and neuer shoot forward, he will soone conclude, he shall neuer receiue a comfortable harueft of it: And if he see his childe stand still at a stature, and neuer increase, nor grow stronger and bigger, he will easily say, Surely he will neuer come to be a man. So may I say truly of those that will still be children in knowledge, faith, obedience; They shall neuer attaine the *measure of the age of the fulnesse and talnesse in Christ*, Ephes. 4. 13.

Straite-necke vessels are long a filing.

Yet those are in more fearefull estate, who in stead of growing to an *hundreth fold*, fall backe from the measure they once had: as the grasse or corne that growes on the house-top, which was greene and flourished a little while, but incontinently withers away,

away, and falls to nothing. Be it knowne vnto all these: 1. That they neuer had a graine of true grace; for that would be rising, if not to an hundreth fold, yet to sixty, or thirty. 2. Let them be assured, that no man euer went to heauen backward; but whom God hath a good purpose to saue, he bringeth forward. 3. *If any withdraw himselfe, the Lords soule hath no pleasure in him*, that is, hates and abhorres him.

Therefore looke to it, and awaken thy selfe in time, who haddest begun to set thy hand to the Plough, but hast looked backe, and haddest set out of Sodom, but hast looked behinde thee, and out of Egypt, but runnest backe againe. Thou couldest and diddest see and sorrow for sinne: now thy conscience is seared. Thou couldest and diddest pray priuately, and in thy family: now hast giuen vp this duty. Thou didest reade the Scriptures, redeeme the time, durst not sweare, nor breake the Sabbath, nor neglect the preaching of the Word: now Cards and Tables eate vp thy time, thou canst sweare, and swill, and drinke, and scorne the preaching of Gods Word, or the Sabbath day, or on other dayes, canst disdaine and wrong the Preachers and Professors of the Gospell. To thee, I say, Better thou haddest neuer seene the light of nature, or grace, than haue proued such an Apostate, such *a dog*, such *a swine*, 2 Pet. 2.20,21.22. Know for a certaine, the trees of Gods Garden shall not lose their leafe, Psal. 1.3. *Remember whence thou art falne: repent, and doe thy first workes*, Reuel. 2.5.

Vse. 2. To moue vs to striue to the highest pitch of grace, to get beyond others, yea our selues daily,

towards the hundreth fold fruitfulneſſe. *Motiues.*

5. Motiues to aſpire to the higheſt pitch of grace.

1. Conſider thine owne weakeneſſe and wants. Thou that knoweſt moſt, knoweſt but in part, beleeueſt but in part, & the moſt holy is holy but in part; and, one of the firſt and beſt effects of faith, is, to ſee the weakneſſe of faith. It lets thee ſee how farre thou art from the perfection of Gods Law and Image, from the marke and high calling, from the pitch and ſtature of the Saints, whoſe praiſe is in the Scriptures. It ſees naturall fulneſſe a ſtep-mother to the deſires of grace, for increaſing it. And if thou haſt not attained a ſence and ſtrife againſt imperfection, thou art not yet in the way to Chriſtian perfection.

2. Conſider the *nature* of true grace, the leaſt taſte whereof is ſo ſweete, as he cannot but deſire a full draught: as the taſte of the fruits of the Land of Canaan, quickened vp Iſrael in the wilderneſſe to go forward, to take full poſſeſſion; ſo the ſweetneſſe of the firſt fruits in grace exciteth an earneſt deſire for the full fruits in glory. Our Sauiour compares true grace to a Leauen, which a woman hides in meale *till all be leauened*, Math. 13.33. It will ſeaſon euery part, and the leaſt fulneſſe in parts deſireth and endeuoureth to fulneſſe in degrees. He that findes a ſmall meaſure ſo ſweet and ioyous, aſſures himſelfe, if he can attaine a greater meaſure, he ſhall attaine greater ioy, and out of a full meaſure, a full ioy, as Chriſt promiſed.

3. Conſider the *worth* of grace, how precious a thing it is. If men could ſee the worth of it, as of gold, and ſiluer, they would as eagerly deſire it, and

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be as restlesse till they had a large measure of grace, as of wealth, wherof no man saith he hath too much. Or if they were of *Pauls* minde, to esteeme all the world drosse and dung in comparison of the least drop of faith and holinesse, we should see them lay about them otherwise than now they doe. But till this time, they will content themselues with a small shew, and lay aside this heauenly couetousnesse.

4. Consider the *effect* of true grace, which is as the most precious liquor, the more of which thou canst attaine and containe, the more honourable a Vessell thou becommest for the Lords vse, 2 Tim. 2. 22. *If any man purge himselfe, he shall be a Vessell of honour*: that is, not onely be so, but knowne so to be: both separated from the common vses and courses of the world, and sanctified to an holy vse; as also inwardly furnished and enriched with graces, as base earthen vessels, that is, wicked and earthly men are not.

5. The Lords expectation is, that we be not ἀκαρποι, but, πολύκαρποι, not fruitlesse, but very fruitfull. *For vnto whom much is giuen, of them much shall be required*, Luk. 12. 48. Euen a man will looke, where he sowes liberally, to reape liberally. If he bestow much seed and costs, he lookes for a large crop: much more the Lord, Esa. 5. 4.

The Lord hath done 5. things for our fruitfulnesse.

Quest. What hath the Lord done for vs, that he may expect so much?

Answ. What hath he not done? what could he doe more? 1. He hath made choyce of vs, that we should be fruitfull and that our fruit should *abide* and abound, that is, we should persevere, and daily

Ioh. 15. 16.

adde to our fruitfulneſſe: As once he *knew the Iewes aboue all families in the earth*, Amos. 3.2 to make them precious, a peculiar people, a choſen generation. We were branches of the wilde Oliue: but now he hath ſet vs into the right Vine, *that wee might bring forth much fruit*, Ioh. 15.5.

2. He hath regenerated vs by his Spirit, and made vs his owne *workmanſhip*, by the effectuall calling of grace, and *created vs to good workes*, to *walke in them*, Epheſ. 2.10. which phraſe implyeth both diligence, and conſtancy.

3. He hath giuen vs his Goſpell, which bringeth forth and *increaſeth*, Col. 1.6. not onely in it ſelfe, and the ſpreading of it, but in the effect and operation of it. Our Sunne of righteouſneſſe is in it ſelfe ſeuen times brighter, than in the ſhady time of ceremonies: Nay, neuer ſince the Apoſtles dayes was Chriſt ſo liuely deſcribed and *crucified* in the powerfull, plaine and pure preaching of the Goſpell, as now to vs. And for the effect: theſe being the ſweet *waters from vnder the Sanctuarie*, refreſhing the people of God with new comforts, produce *new fruits euery moneth*, that is, continuall fruits of renouation, and ſo grow to their height euery day more than other. Haue we the Goſpell, which is a *wiſedome full of good fruits*, and ſhall we not ſhew the fruits of it?

Gal. 3.1. Ezek. 47. 12.

Iam. 3.17.

4. He hath ſent his ſeruants among vs, to call vs on to bring forth fruits of amendment of life: He hath *raiſed vp of our ſonnes for Prophets, and our young men for Nazarites*, Amos 2.11. *milke-white*, Lam. 4.7. for purity both of doctrine and life; excellent Teachers and Miniſters, enriched with farre more excellent gifts,

gifts,and graces,of knowledge,wiſedome, vtterance, zeale,piety,than the ordinary Teachers of the Iewes: the leaſt of them greater in Office, than *Iohn Baptiſt*. Theſe cry for fruits beſeeming the Goſpell, which carries abundance of ſpirit, life, and grace in it. Where are the abundant fruits of our abundant hearing? Shall Wiſedome ſend forth her maids, ſtill inuiting vs to her preparations, and meanes of ſtrength,and refreſhing, that we might walke more ſtrongly in the way of vnderſtanding, Prou 9.3.6. and ſhall we be weaklings ſtill? Shall we feede daily at the table of Wiſedome,where is ſo full prouiſion, and neuer grow in ſtrength and ſtature? Is not this to fruſtrate the Lords expectation, to let his ſeruants loſe all their labour?

5 He hath giuen vs raines and fruitfull ſeaſons, ſuch a ſeaſon for increaſe as neuer had any people, nor all our forefathers before vs: Witneſſe the warme ſun ſhine of the proſperity of the Goſpell, with a largeſſe of peace and plenty. For the Goſpell hath not come beggerly and niggardly, but with a full horne of bleſſing,peace, plenty, renowne aboue the Iewes, and all other nations round about vs, who while they are waſted with mutinies or inuaſions, we ſit euery one vnder his Fig-tree, enioying God, his Goſpell, our peace,our goods,our earthly happineſſe. Witneſſe the Wall and Hedge of his gracious protection, vnder a peaceable, ſweet, and Honourable Gouernment, which preſerues to vs with the Goſpell, our wealth, honeſty, liberty, and liues,and hammers downe the Popiſh Dagon, Antichriſt himſelfe, and all his banded vaſſals againſt

vs, and keeps vs without walls. Witneſſe the remouing of ſtones, obſtacles, and lets which might hinder our fruits, working for vs in turning off many monſtrous miſchiefes and plots againſt the Church, in corrupt doctrines and errours of falſe and libertine Teachers, and as many miſchieuous deuices againſt the Land, from Furies without, and Vipers within.

Now what could he doe more for his Vineyard? What can he expect leſſe, than aboundance of ſweet Grapes? Iudge now betweene the Lord and his Vineyard, whether, if it deceiue his expectation, he may not lay it to waſte.

For this place, the ſauour of it, in reſpect of the meanes, might be like the *ſmell of a field, which the Lord hath bleſſed*, Gen. 27. 27. Take heed it be not like the *Heath in the Wilderneſſe*, Ier. 17. which *knoweth not when good commeth*, but notwithſtanding, Sunne, raine, and gracious ſeaſons, abides an Heath ſtill: Or like that ground, which (after raine often falling on it) *bringeth thornes and briers, and is neere a curſe*, Heb. 6. 8. Surely if God gather no better fruits of all his labour from many, then his ſeruants and Miniſters doe, the cauſe is on all hands pitifull. Oh that we could ſay as *Iſaac*, Gen. 26. 12. that we did *reape an hundreth fold* in our people! nay, where is our thirty fold? nay, many of vs would be glad to ſee our ſeed againe.

4. Notes to know thy proceeding in the degrees of grace.

Queſt. How may I know I am proceeding in the degrees of grace?

Anſw. By theſe notes: 1. The higheſt pitch of perfection is full and finall ſeparation from all ſinne.

1

Thou

Thou art daily proceeding to that measure, when all sorts of sinne, secret or open, gainfull or profitable, are forsaken, resisted, and in part conquered. 2. The highest pitch of perfection is similitude and conformity with Christ, (not parity, or equality in degree, but) to be a perfectly-holy member of so holy an Head. Then thou proceedest in degrees of grace; when (as the fulnes of Deity dwelt bodily in Christ, so) thou art daily made *partaker of the Diuine nature*, 2 Pet. 1.4. that is, by the inhabitation of the Spirit of God, vnited vnto Christ, thou groweſt daily like him in spirituall life, sense, and motion, in the graces of faith, loue, humility, obedience, patience, in the powerfull and constant resisting of tentation, in dying to sinne, in rising from sinne, in ascending after him, and walking as he walked, 1. Ioh. 2.6. 2

3. Earnest striue, purposes, and indeauours to perfection: as when first, thou aimest at full conformity with the Word in euery thing, both which abides within thee, and comes without thee: for it bindes the thoughts, words, and actions: secondly, when thou fixest thy will in resolution to hate all the wayes of sinne, and to loue all righteousnesse: thirdly, when thou nourisheſt hearty purposes and indeuours, to be found continually fruitfull and acceptable, as *Dauid*, Psal. 119.5. *Oh that my wayes were directed in thy statutes*, and *Paul*, 2. Cor. 5.9. 3

4. When thou findest the worke of the Word still fashioning thee as the hammer of the Lord, to make thee part with thy roughnesse, and fit thee for his owne vse. And seeing God hath erected his Ordinances as Conduit-pipes to fill vp vessels of grace to 4

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the brim, set thy selfe vnder these spouts, and neuer come to the Ministery, but with intent to be fuller than thou wast before. If the Word raise thee daily out of the world, and make thee more heauenly-minded, richer in good works, more louing to Gods people, more gracious in speech, more diligent in priuate duties, more watchfull to preuent sinne, with the occasions, now thou art increased, else art at a dangerous stand, if the Word cannot mooue and preuaile with thee.

With patience.]

Here we haue another difference of the good ground from all the bad Hearers that are in the Church. The first receiued not the seed: this receiues and retaines it. The second chokes the seed, as so many thornes: this cherisheth it in a good heart. The third comes vp faire, as seed in a grauell, or neere a rocke, but withers when the heat of the Sun riseth: but this continues fruitfull, and perseueres in goodnesse, brings much fruit, euen an hundreth fold ἐν ὑπομονῇ, and as *Beza* obserues out of one Greeke Copie, πολλῇ, *much patience.*

Doctr. 1. Patience necessary to fruits of grace.

Doctr. *For producing of ripe fruits of Christianity, we haue need of much patience.* For, as after the seed is sowne into the ground, it endures many violent stormes, and cold blasts, the pinching frosts and snowes of Winter, the parching & burning heat and droughts of Summer; exposed to all casualities, so as the Husbandman cannot looke for a present Harueſt of his sowing, but must waite for the precious fruit of the earth, (μακροθυμεῖ ἐπ' αὐτῷ) and hath long patience for it: Euen so the hearers and receiuers of the

Word

Word into good hearts, ordinarily endure great and violent afflictions, and all the ſtormes which Satan and his inſtruments can raiſe vp againſt them, before they can bring forth fruits: And therefore, Iam. 5. 8. *be patient, and ſettle your hearts to the comming of the Lord.* Heb. 10. 36. *Ye haue neede of patience:* and that the Apoſtle ſpeakes to this very purpoſe there, he oppoſeth to this ὑποστολὴ, ὑποστολὴ in verſ. 38. *If any withdraw himſelfe, my ſoule ſhall haue no pleaſure in him,* Heb. 12. 1. *Let vs runne with patience the race ſet before vs:* Our life being a Chriſtian race, patience holds vs in breath, and makes vs long-winded, that we tyre not, and giue ouer before we obtaine the goale and crowne of glory.

Here for our further direction, we will conſider, 1. What this vertue of patience is, 2. Why it is ſo neceſſary, 3. The vſe of all.

I. *Patience is a grace of God, by which wee paſſiuely obey God in all the croſſes he impoſeth vpon vs, willingly, quietly, and conſtantly. It is a grace of God,*] a fruit of the Spirit, Gal. 5. 22. not growing in our owne grounds, but deriued from God, who is therefore called *the God of patience,* Phil. 4. 13. Not a common grace, but a ſpeciall iſſue of faith and loue; neuer ſowne, but ſprouted in the waſt of the world, among Heathens, but ſpecially beſtowed on the Elect, and Beleeuers. *By which we paſſiuely obey God:*] Here is expreſſed the obiect, and the act of patience. The *obiect* of it is griefe, and paſſion: take away paſſion, there is no vſe of patience; as, where no enemie, no vſe of weapons; where no diſeaſe, no vſe of Phiſick. The *act* is obedience to God, as Chriſt in all his ſufferings,

Patience what it is.

Mat.26.39. fering, *Not my will, but thy will be done*; and old *Eli*, 1 Sam.3.18. *It is the Lord, let him doe whatsoeuer he will.*

In all the crosses hee imposeth vpon vs:] not such as we call & pull on our selues, as *Baals* Priests, 1 King. 18. 22. or such as in Monkes, Fryers, Eremites, of themselues whipping themselues: to make show of hypocriticall patience and satisfaction. This is a voluntary, blinde obedience, vnder their owne hand, and not Gods.

Patientia Lombardica, And because *patience perforce* is no vertue, I adde the manner of Christian suffering, that it is *willingly, quietly, and constantly. Willingly*, because there must be correspondence betweene our wills and Gods, in things so greatly making for our good. The Patient willingly submits himselfe to the bitter Pills, and tastlesse Potions of Phisicians, because he hopes for good by them. But here is more assurance, that God will turne all to the best. *Quietly and meekely:* Psal. 39.9. *I held my tongue and said nothing, for thou Lord diddest it.* And herein our Lord hath gone before vs in example, who *was dumbe before the shearer, and opened not his mouth*, Esa. 53.7. *Constantly:* A good Disciple, must take vp his crosse *dayly*, not startling at the greatest afflictions, as *Paul*, he is *ready not onely to bee bound, but to dye for the Lord Iesus*, Act. 21.13. nor fainting vnder the heauiest burden, seeing it is but for a moment, and the burden shall not be aboue our strength, and in the issue we shall see, *The light afflictions of this life are not worthy the glory that shall be reuealed*, Rom.8.18.

II. The *necessitie* of patience in the Christian course,

course, appeareth by these reasons: 1. The scope of the Gospell is, to make men fruitfull Christians. But this can neuer be, without the persecution of the world. For Christ, and his crosse are inseparable: and it is a ruled case, *Whosoeuer will liue godly in Christ Iesus, must suffer persecution*, 2. Tim. 3. 12. No Disciple can expect to auoid or shunne the crosse, but expect that entertainment which our Sauiour fore-told, Math. 10. 22. *Ye shall be hated of all men for my Names sake.* The shadow doth not more vndiuidedly follow the body, then persecutions & trials follow the profession of the Gospell. This necessity of suffering afflictions, implies and inferres a necessity of patience. For as he that is to stand vnder an heauie burthen, must haue strong shoulders, or else he must needs sinke: so, vnlesse patience beare such burthens as doe inuitably follow the profession of the Gospell, the godly cannot but sinke vnder them.

Reasons for the necessity of patience, fixe.

1

2. It is necessary in respect of the manuring and preparing to fruit. The best ground brings no fruit, vnlesse it indure the Plough, the Harrow, the cold, the frost: Euen so the Lord prepareth his children to fruits of grace, by patient induring many trialls. The Wall-nut tree is made fruitfull by beating, Camomile by treading vpon, the Palme by pressing, and the Christian by suffering: while the Lords ouer-ruling hand brings out of the eater meate, and out of sowre sweet, as the most seasonable Summer fruits by the sharpest Winter.

2

3. In respect of the producing of fruits, there is great neede of patience: seeing there is no fruit of grace, which Satan seekes not to kill in the very sprouting

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ſprouting and firſt appearance; as the child in his birth, Reu. 12. 4. And the wicked world ſeekes to blaſt them with the Eaſt-winde of reproches, yea, to nip and pinch them, out-face and deſtroy them, with ſtrong and violent perſecutions: ſo as without patient *enduring the croſſe, and deſpiſing the ſhame*, this thirty fold cannot be expected, much leſſe an hundreth fold. As a woman brings fourth no fruit of the wombe, vnleſſe ſhe patiently endure her ſorrowes: no more can the Chriſtian any fruit of grace, without his ſorrow. Thus Chriſt himſelfe brings forth to vs all his bleſſed fruits, not without the greateſt patience, proportioned to his greateſt ſufferinges: and after the ſame manner muſt we alſo bring forth our fruits to him.

Heb. 12. 2.

4 4. It is neceſſary, in reſpect of the growth and ripening of fruits. The ſeed ſowne comes not vp all at once, but by degrees; *firſt, the blade, then the eare, then ripe fruit*, Mark. 4. 28. So all our graces and fruits are ſmall at firſt, and receiue increaſe by little and little. And therefore as the Husbandman expects with patience his fruits, and plucks not vp his corne, becauſe it is ſmall and weake at firſt, and comes not vp full corne: So the Chriſtian muſt patiently waite for the growth and increaſe of his fruits, euen till they come to ſome perfection. Iam. 1. 4. *Let patience haue her perfect worke*: Nothing can come to perfection but by patience.

5 *Fiue hinderances of ſpirituall growth preuented by patience.*

5. It is neceſſary, in reſpect of things that might hinder the growth, if patience preuented not: as firſt, the ſmart of preſent afflictions; for euery affliction is *grieuous for the preſent*, Heb. 12. 11. the mention

tion thereof oftentimes makes vs ſhrinke, and ſtartle, and grow out of heart, becauſe of the roughneſſe of our way. But now *by patience we ſhall poſſeſſe our ſoules*, the preſent remedy of the Diſciples greateſt perſecutions, Luk. 21.17,19. whereas by impatience we loſe our ſelues, and leſſen our fruits. Secondly, the common croſſes which accompany our mortall life, will make vs weary enough, vnleſſe patience ſupply ſome ſtrength, and vnderſhore vs. But by patience we giue glory to God, and his ſoueraignty, and right in diſpoſing of vs, and to vs according to his good pleaſure: Iob. 1.20. and 2.10. Patience makes vs ſay, *Not my will, but thy will be done*; If I muſt *drinke of the cup, I will drinke of it*. Thirdly, inward temptations, and diſquietneſſe of conſcience, *the wounds of ſpirit*, are ſo intolerable, that the violence of them often ſhakes off many fruits, and makes the Chriſtian walke weakely many dayes. Now patience alone keepes the ſoule at peace and quietneſſe, waiting for God vnto ſuccour or iſſue. It holds the heart in expectation of the accompliſhment of Gods promiſes, and our happineſſe in Chriſt. Though the viſion tarrie, yet it waites for the appearing of Gods face, and the healing of the ſoule, and is not diſappointed. Fourthly, there are enemies without, which hazard our fruits. How eaſily and ſuddenly are we ouercome of euill, and drawne to returne iniurie with iniurie, & being prouoked, follow our owne reuenges? But now Chriſtian patience ſteps in, holds the bridle, and turnes the courſe. Now the Chriſtian can bleſſe, being curſed, and do good for euill, and ouercome euill with goodnes; which is a ſingular fruit of

grace.

grace. Fifthly, infirmities of brethren with whom we conuerſe, were a great meanes to ſhake off our fruits (as *Barnabas* loſt his ſincerity for a time by *Peters* diſſimulation:) if patience did not vphold to diſcerne and *beare the infirmities of the weake*, Rom. 15. 1, 2 *and not pleaſe our ſelues.* But this will put an hand to helpe them vnder their burden, and from vnder it: as 2. Tim. 2. 24. *The ſeruant of God muſt be gentle to all, ſuffering euill men patiently, proning if at any time God will giue them repentance:* And much more it endures, and (if it can) couers, and cures the infirmities of brethren.

Gal. 2.

That is the fift reaſon.

6

6. Patience is neceſſary, in reſpect of the Harueſt of fruits, the gathering and full reaping of all the ſeed ſowne. And thus the good ground brings forth *with patience*, that is, with patient expectation of the full fruits, the firſt fruits whereof are already attained. Rom. 8. 25. *It patiently abides for that it ſeeth not.* And in this reſpect, the Apoſtle ſaith, *Wee haue neede of patience*, Heb. 10. 36. *that after we haue done the will of God, we may receiue the promiſe.* And thus we now inherit the promiſes, as did the Saints, namely *through faith and patience*, Heb. 6. 12. How ſtrong the expecting of the recompence of reward is, to vphold the heart vnto fruitfulneſſe, ſee in *Abraham*, Heb. 11. 10. and in *Moſes*, verſ. 26. And that this Harueſt is onely promiſed to patient enduring, our Sauiour noteth, Mat. 10. 22. *He that continueth to the end, ſhall be ſaued:* And the Crowne is giuen only to the Conquerour, not to him that forſakes the field.

III. The Vſe of all now followeth.

1. This

1. This ſerues to reprooue the delicacie of our times: For generally men profeſſe a faith ſeuered from patience. For what? Haue they ſuffered for Chriſt or good conſcience any thing all their life long? Nay, they reſolue to ſuffer nothing: not a word of diſgrace, not a frowne of a ſuperior, not the leaſt trifling loſſe or inconuenience for Chriſt: but rather farewell Chriſt, and his profeſſion. Let theſe men know, 1. that ſound grace neuer comes without a ſound burden of croſſes to be taken vp dayly: 2. Refuſe to ſuffer with Chriſt, refuſe to raigne with Chriſt: Reu. 1. 9. *Iohn a companion in the Kingdome, and patience of Ieſus Chriſt*; neuer expect to be a companion in the Kingdome, if not in the patience of Ieſus Chriſt; He need no ſuch companions as flie away when he hath moſt need of them: 3. Refuſeſt thou to ſuffer a Flea-biting in compariſon, a blaſt of words, a frowne of bad times, now in dayes of the peace of the Goſpell? what wouldeſt thou do in the ſtings of Scorpions, & the fiery trials of former times, but ſhame both thy Lord and thy ſelf? 4. Didſt thou euer looke ſo high as the *hope of the high calling*, Phil. 3. 14. or euer poyze the *eternall weight of glory*, 2 Cor. 4. 17. that thou wouldeſt forgoe them, by auoyding a light & momentany affliction, not worthy the glory that ſhall be reuealed? Laſtly, ſhall Chriſt ſuffer ſo much for thee, and wilt thou ſuffer nothing for him? *Vſe* 1.

2. Let this ſtirre vs vp to get vnto vs ſo needfull and vſefull a grace as patience is, ſo great a preſeruer and continuer of fruitfulneſſe, and furtherer of ſaluation. And conſider ſome Motiues hereunto: *Vſe* 2. *Motiues to prouide our ſelues of ſo vſefull a grace as patience.* 3.

1. The act of ſuffering for Chriſt, is an higher de-

gree of Christian excellency, then beleeuing onely) Phil.1.29. First, because it aduanceth the glory of God, whose power can make Christians as *Salamanders*, not only liue, but thriue and be glorious in the fire of persecution and suffering. The same power is daily put forth in his seruants, by which the three children walked in the midst of the fire, and onely their bands were loosed. Secondly, because it conformeth vs vnto God our Father, who in his admirable patience endureth wrongs at mens hands, which men and Angels could not put vp: vnto Christ our Head, while we follow him in his sufferings, and by bearing his crosse, goe on to the Crowne: and to the blessed Spirit of God, who for his meeknesse and patience is resembled by the Doue.

Patience strengtheth the Christian 3. wayes.

2. It is a maruailous great strength to a Christian: first, for the setting and ripening of his fruits; for how comes it, that sinne wastes in him, and corruption abates, yea consumes, which still raignes and swayes the most? or that grace thriues and prospers in him, which is scorned and trampled by the most? but because he is patient to haue his lusts mortified, so are not they; he is patient to endure the labour of faith, and loue, so will not they. An heauy Christian, when hee is to goe about duties of mortification, or sanctification, is soone discomfited, as were the *ten spies*; there were so many enemies, so high wals to scale, so many Lions in the way: But where patience preuailes, it comes in like the two hearty spyes, *Caleb* and *Ioshua*: Tush, it is nothing to ouercome these Canaanites, why, they be but men, in Gods displeasure, the Land is ours already, and,

Num.13. 31.

what

what if we abide a brunt or two, or endure ſome difficulty? the good Land is worth it. Secondly, what great ſtrength doth it fortifie our faith withall, then which no one, nor all graces are more aſſayled? Patience as a ſhield ſteps in, and beares off ſuch thruſts, and blowes, and ſhot, as otherwiſe would foyle Faith vtterly. It is a preſeruing vertue, and is for the conſeruation of the ſoule, Heb. 10. *vlt.* *Cyprian* in his booke *de bono perſeuerantiæ* ſaith, that as Faith is the foundation of Chriſtianity, ſo patience is the roofe and couer, that keepes the whole work whole and dry; and therefore is ſaid to hold our ſoules faſt to our ſelues, as Faith holds them to Chriſt. Hence it is called *the Anchor of the ſoule*, without which, Faith and all graces in the ſoule, as in a ſhip, doe totter and reele, as a ſhip without an anchor. Thirdly, what great ſtability affords it to a Chriſtian, when it makes him, and holds him conſtant, and himſelfe, in all the changes of his outward condition, and externall occurrences? Let what ſtormes can bluſter abroad, hee poſſeſſeth his minde at home: His heart is ſettled by patience, which frameth his minde to his eſtate, when his eſtate is not to his minde. Hee is the ſame man in priſon as at liberty, in ſickneſſe as in health, in trouble as at reſt. Where others goe for currant Chriſtians, till tryall come, and the whiſtling windes riſe which blow off their leafie profeſſion; but then are proued counterfait, becauſe they ſtored not vp patience, to part with deare things, rather than with Chriſt and his Religion: theſe are conſtant to Chriſt, and themſelues, ſeeing Chriſtian patience ſupports them in doing and ſuffering

Nulla accepta luſtamen init virtute ſine iſta Virtute: nam vidua eſt quam non patientia firmat. Prudent. in Pſychomachia.

3

for God and good conſcience.

4. Sweet fruits of patience.

Great are the ſweet and comfortable fruits of patience, euen aboue peace. Firſt, a Chriſtian heereby may try the ſincerity of his faith, Iam. 1. 3. *The tryall of your faith brings forth patience*: for faith is ſuch as it is in tryall. Hence did thr Apoſtle *Peter*, 1. 1. 7.) tell the Iewes, that *by patient enduring of affliction, their faith was tryed to be much more precious than gold.* Wouldeſt thou try the ſincerity of thy faith? Haue recourſe to thy patience, not to thy peace. Secondly, 1

2. Chriſtian patience makes a man a liuing Martyr, without fire or ſword: makes him not onely dye liuing, but liue dying for Chriſt and good cauſes: to which, being a ſpeciall ſeruice of honour, belongs a ſpeciall recompence, Reu. 2. 10. *Be thou faithfull vnto the death, and I will giue thee a Crowne of life.* Whatſoeuer patience layeth out for Chriſt, Chriſt hath giuen *aſſumpſit* to repay *an hundreth fold*, Marke 10. 30. And the Lord takes ſpeciall notice of it, to approue and teſtifie vnto it, Reuel. 2. 19. to the Church of Thyatira, *I know thy faith and patience*, that is, I acknowledge, and accept, and commend it. Thirdly, 3

Math. 7. 14. patient bearing of tryalls, is a good argument wee are in the right way, which is *narrow and ſtraite*, all ſtrowed with croſſes, difficult and vnpleaſing vnto fleſh: Act. 14. 22. *By many tribulations wee muſt enter into the Kingdome of God*: and hee ſhall not enter, who will not be at the paines to ſeeke, and finde, and enter. Fourthly, it makes the whole life though afflicted, yet comfortable: Outward peace often 4

turnes our good things into euill and hurtfull: as, *Dauid in his peace and proſperity ſayd*, that is, craked

and

and vaunted *he ſhould neuer be moued*, Pſalm. 30. 6. But patient enduring of affliction turnes all euils into good. Be any thing neuer ſo euill in it ſelfe, it is not ſo to thee, but by thine owne default. If thou haſt patience, ſo many croſſes will bee ſo many comforts: Thou ſhalt ſucke ſweet out of ſowre. Miſery cannot make thee miſerable, whoſe patience turnes all poyſons into medicines: Thou haſt by thee a ſoueraigne remedy for all ſores. And in the end, the iſſue is bleſſed, and immediatly after the combate, comes the Crowne.

3. This ſerues to reforme our iudgements, who are ſo ready to miſtate the ſufferings of godly men. The world eſteemes them moſt miſerable, that ſuffer moſt perſecution: as Chriſt himſelfe in the daies of his fleſh was *deſpiſed of men*, and therefore thought alſo *reiected of God*, Eſa. 53. 3. 4. But this Treatiſe hath declared, that the better the perſon is, the more is his ſuffering; and the better the fruit, the more need of patience. *Pauls* work was holy, himſelfe an happy man; yet bonds and afflictions did abide him in euery place: he was twice in priſon before *Nero*, and at laſt put to death by him. Yea, the more holy and innocent our Lord himſelfe was, the more heauenly and powerfull his doctrine and miracles, the more was his ſuffering, and ſo the more vſe of patience; that in him the Head, we might ſee the eſtate of the members. His fore-runner *Iohn Baptiſt*, the friend of the Bride-groome, and greateſt of the Prophets; was not his worke good, in ſeeking to draw *Herod* from his Inceſt? yet what was his wages, but wrongfull impriſonement? and at the ſuite of a dauncing *Vſe 3.*

Damosell, he was vniustly beheaded, without course of Law. What other fruits did the Apostles beare thorow the world, but the sweet and comfortable light of grace, both in their doctrine and conuersation? And what other cup did they drink, but the cup of affliction, persecution, and death it selfe? Now who dare conclude vs vnhappy for suffering, who in suffering haue the same cause, and such partners in our griefes, who haue with vs the Head of the Church, and the whole Church either going before, or accompanying, or following after vs?

Vse 4. 4. This teacheth vs, *not to be ashamed of the afflictions of the Gospell, but to be willing partakers of the sufferings of Christ*, as *Timothy* is exhorted, 2 Tim. 1.8. Reu. 13.10 *Here is the patience and faith of the Saints.* *Moses* esteemed the rebukes of Christ greater riches than the treasures of Egypt. And as the sufferings of the Gospell are the wealth of a Christian, so indeed a chiefe honour: What needs Christ our witnesse, who hath so many witnesses in heauen and in earth, Angels, creatures, yea diuels in hell? But yet he honoureth vs, to giue testimony vnto him.

Quest. How may we willingly and patiently take vp the Crosse, and indure the shame of our profession, as our Lord did?

6. Help or meanes to the patient enduring of the Crosse. *Answ.* By these meanes. 1. Consider how inseparably the Lord hath ioyned persecution with the profession of the Gospell. He might, if it had pleased him, haue seuered affliction from the Gospell: but for sundry ends hath ioyned them together: first, for his owne glory, who will erect and preserue a Church in the world, in despite of the world, and of

of the diuell, and his wicked instruments. Christ will rule and shew his power in the midst of his enemies. Secondly, he will haue the light manifest it selfe, by discouering and chasing away darknesse, betweene which a continuall fight must be maintained. Thirdly, to stop the mouth of Satan, who would accuse vs, as *Iob*, that we did not serue God but for ease & outward prosperity. Now cleauing vnto God in so many tryals, we make the diuell a lowd lyer. Fourthly, to try his children, who will abide with him in affliction, and to make their rest sweet after so many conflicts, &c. Therefore wisedome will patiently beare what is hopelesse to auoyd.

2. Consider we the goodnesse of our cause, which is better than the best thing we haue: and this will incourage vs to defend it with the losse of the best thing wee haue. Consider, that Christ suffers with thee, and that *the Spirit of glory rests vpon thee*: Cast thy selfe vpon the hand of thy God, as *Hester*, saying, *If I dye, I dye*, and his power shall be perfected in thy weaknesse. 1 Pet. 4. 14.

3. Consider there is no cause wee should be ashamed of the afflictions of the Gospell. 1. Nothing is a iust cause of shame, but sinne: not that which helpes vs out of sinne. 2. There is no shame in witnessing to a truth, especially a diuine truth from heauen. 3. Christ was not ashamed of thy crosse, and wilt thou bee ashamed of his? 4. Compare thy shame now from wicked men, with theirs at the day of Iudgement. 5. All thy shame for Christ is sanctified and seasoned in the shame of Christ for thee. 6. Hee that is ashamed of Christ while he was in his

loweſt abaſement, Chriſt will be aſhamed of him in his glory. And beſides, thou that oughteſt not to be aſhamed of him in his abaſement, dareſt thou now in his glory and aduancement?

4. Meditate much and often on the comforts of another life; and that Chriſt makes it a ſigne of *bleſſedneſſe*, when wee ſuffer perſecution for wel-doing: and Math. 5. 12. *Reioyce and be glad, for great is your reward in heauen*; euen ſo great, as the afflictions of this preſent life are not worthy the glory that ſhall be reuealed.

5. Accuſtome thy ſelfe to conquer thy luſts: as, 1. ignorance, which hinders from ſeeing the excellency of the Goſpell: 2. pride, leſt the diſgraces of Religion caſt thee off, as we ſee in men vnmortified: 3. paſſion and head-ſtrength of naturall corruption, which makes men impotent and impatient: ſee Heb. 12. 1. 4. earthly and couetous deſires, that thou mayeſt ſtill be eaſily weaned from the world, the deſire and vſe of it.

6. Labour for the helpes of patience: as, 1. ſound iudgement in the truth, allow it a deepe rooting: 2. ſound faith, which miniſters boldneſſe, Pſal. 116. *I beleeued, therefore I ſpake*: 3. true hatred of ſinne, to endure any ſorrow, rather than ſinne, and admit the greateſt ſorrow, rather than commit the leaſt ſinne.

So much of the firſt Doctrine. The ſecond is this:

Doct. 2. True grace is bleſſed with continuance.

The bleſſing of the fruitfull Chriſtian is, becauſe hee brings forth fruit with patience, hee ſhall perſeuere vnto the end: Or, *Truth of grace is bleſſed with continuance.*

Where-

Wherein this good ground is distinguished from all the three former, whose best fruits at last came to nothing. Esa. 40. 31. *They that waite on the Lord, shall renew their strength as the Eagle: they shall run, and not be weary; they shall walke and not be faint.* Psal. 112. 6. *The righteous shall neuer be moued.* Hence the Scripture compares the faithfull to *trees planted by riuers of water*, whose moysture being indeficient, their leaues fall not off: which liuing Water is Christ, apprehended by faith, of which whosoeuer once drinketh, hee neuer thirsteth more, because there is in him a Fountaine springing vp to eternall life, Ioh. 4. 41. Psal. 1. 3.

This Doctrine being both of old, and of late opposed, we must, 1. open the nature of perseuerance, which the Aduersaries at this day would obscure: and 2. confirme and prooue it by arguments, which they would elude.

The former, by a short description of it.

Perseuerance is a singular or speciall gift of God, by which the sauing grace of Christ is so preserued in the heart of the true Beleeuer, as that hee neither wholly, nor finally falls from it, but abides vnchangeable in that estate of grace. Perseuerãce, what it is.

It is a speciall gift of God.] Ephes. 3. 14. 15. *I bow my knees vnto the Father of our Lord Iesus Christ, —— that ye might be strengthened with might by his Spirit in the inner man.* Phil. 1. 6. *He that hath begun the good worke, will performe it, vntill the Day of Christ.* Heb. 12. 2. *He is the author and finisher of our faith.* Where note the errour of Arminians, who deny perseuerance to bee truly and properly called the gift of God, but the sole action of man, and the proper cause of it, the The description explained.

the will of man: for so they write, *Voluntas proxima & sola est perseverationis causa physica*: as if the will doth not therefore persevere, because God maketh it so to doe, who is *the God of all grace*, 1 Pet.5.10. and *worketh in vs both to will and to doe*, Phil.2.13.

The obiect, subiect, and meanes of preservation.

By which the saving grace of Christ is preserved in the heart of the true Beleever.] Where are three things considerable: 1. The obiect, *saving grace*: 2. The subiect, *a true Beleever*: 3. The meanes of perseverance, *preservation* of grace.

1. The *obiect* of perseverance is *the saving grace of Christ*: for the question is not of *seeming* graces, or *common* graces; as illumination, externall reformation, temporary faith, and the like; but of true and saving faith, loue, holinesse, fruits of election, and of effectuall vocation; wrought by the Spirit, nor restraining, but renewing. Arminans deny, that Gods Election is any cause or foundation of perseverance, yea or of calling to saluation: they deny any such principle of heauenly life by effectuall vocation: they deny that there is any substantiall difference betweene the faith, holinesse, righteousnes of them that shall be saued, and that temporary which damned Apostates had, but onely induration and continuance. Quite contrary to the Scripture, which tels vs of *semen manens*, 1 Ioh.3.8,9. *seed remaining in vs*: of an *ingraffed word*, Iam.1.21. of an *oyntment which abideth*, 1 Ioh.2.21. of an *immortall seed*, 1 Pet.1.23. and *a fountaine of water springing to eternall life*, Ioh. 4.14

2. The *subiect* of perseverance is *the true Beleever*, one truely iustified and sanctified: for looke what grace

grace soeuer an *hypocrite* hath, he may and shall loose it totally and finally. We doubt not but hypocrites may fall from the whole profession of faith, and afterward persecute it, as *Iulian*: But the question is of *true Beleeuers*, and all the examples of hypocrites falling away, touch not the question.

3. The *meanes* of perseuerance is, that sauing grace is *preserued* in the heart of the true Beleeuer.] Wee deny not but grace in respect of it selfe, as in *Adam*, and in respect of the subiect, the Elect, is subiect to change, and may as easily be quite shaken out of the heart, as the grace of creation out of *Adams*. But, this sauing grace is *preserued* (not by the Beleeuer himselfe, by his owne watch and care, though not without it, but) *partly* by the priuiledge of spirituall life, flowing from Christ, who is risen from death, and dieth no more: *partly* by the promise of God, who is faithfull in his whole couenant, Ierem. 32 40. *partly*, by the protection, ayde, and custody of God, whose *power preserueth his to saluation*, 1 Pet. 1.5. *partly* by Christs intercession and prayer: and *partly*, by meanes appointed to preserue that sparke of heauenly life, the Word, Ministery, Prayer, Exhortation, &c.

For these are certaine rules: 1. That neither the promise of perseuerance on Gods part, nor the assurance of it on mans, doe hinder the meanes, or make exhortation and prayers vnfruitfull, (as Arminians teach vs:) but rather imply and include them. Luk. 22.46. Christ had told *Peter* hee had *prayed his faith should not faile*, but yet exhorts him withall to *watch and pray*: who dare say it was idle, though *Peter* might

might be certaine of perseuerance? Marke the same argumentation in 1 Ioh.2.27.28.

2. Conditions hinder not the certainty of the promise. For the Lord will vphold them to all conditions requisite: Hee that makes them perseuere to the end, makes them perseuere in the meanes.

3. Conditions hinder not the absolute both promise and performance: For the same thing may be both *absolutely* promised, because it shall certainly be accomplished, and *with condition*, that it shall not be accomplished but in such meanes, as wherein mans care and will commeth in, which being made to perseuere, perseuereth.

4. Much lesse can this assurance stand with a deliberate purpose of sinning, or cause any such boldnes: Because it is begotten and nourished by godly exercises, and begetteth also and nourisheth them.

That he falls not wholly and finally.] 1. That the Elect may fall, and sinne often, and foulely, wee deny not, nor is that the question. That they may admit grieuous euils, with their will and consent, appeares in *Peter*, *Dauid*, *&c.* That they may by their sinnes deserue the sentence of eternall damnation, and (so much as in them lieth) incurre the sentence denounced on them that continue not in all things written in the booke of the Law, is out of question. But that they may sinne to death, we deny: that they doe sin with whole consent of will, that any of these sins are euer imputed to their damnation, or to cast them quite out of fauour, or the right of children, we deny with the Apostle, Rom.8.1. *There is no condemnation to them that are in Christ Iesus.*

Non dicit nullū damnabile, sed nulla condemnatio.

2. That

2. That true grace may bee not weakened onely, but quite loſt, that is, ſuch as ſerue to their wel-being in Chriſt, as ioy, peace, cheerfulneſſe, &c. is yeelded on all hands. But true grace, which ſerues for our being in Chriſt, as faith, loue, holineſſe, cannot bee quite loſt, becauſe the member of Chriſt is inſeparable from the Head.

3. That true ſauing grace, ſeruing to our being in Chriſt, may be loſt in part, in ſome degree, in the meaſure, ſenſe, and comfort of it, we affirme: The Church of *Epheſus falleth from her firſt loue.* But to be quite loſt in all parts and degrees, we deny: becauſe he that begins a good worke in the Elect, will alſo finiſh it, Phil. 1. 6.

Reuel. 2. 4. *Perſeuerantia radicis tantùm perſiſtentiam infert, non fructuum & foliorum omnium.*

4 That the act of true faith and grace, and the worke of it may be ſtopped, and loſt for a time, wee yeeld; euen as it apprehends Chriſt a louing Lord and Mediator, which is the proper act of faith; and alſo in reſpect of outward fruits it may bee ſtopped and interrupted, and contrary fruits taken in. But that the habit of grace, or grace it ſelfe ſhould euer be loſt, we deny: for, though the faith of the Elect may be loſt, according to his degrees and act, yet neuer according to his eſſence and habit.

5 Wee deny not but that Satan may plucke at them, and violently aſſault them euery way to ſeduce them by errors and hereſies, within, and the ſtrength of luſts; and outwardly, by terrors and perſecutions: And that by the violence of ſuch temptation, their faith and graces may be ſore ſhaken and ſhattered, yea hide themſelues as a ſmall ſparke of fire vnder a buſhell of aſhes, and themſelues by their improuidence,

dence, vnwatchfulnes, and yeelding to corruptions, may get many knocks, and take many grieuous fals, to the breaking of their bones. Yet, that though they be plucked at, they ſhall *not be plucked away*, appeares, Ioh, 10. 28. Heretikes may aſſault and ſtagger the Elect, but it is *impoſſible* they ſhould ſeduce them, Math. 24 24. Tyrants may preuaile againſt their perſons, not againſt their faith, Mat. 16. 18. Their building may be ſhaken, not ouerthrowne, becauſe it is founded on a Rocke, Mat. 7. 24. Though they may bee caſt downe, yet not caſt off. Though they may fall, yet the Lord puts vnder his hand, Pſalm. 37. 24. So as the concluſion is,

Lapſus eſt. non prolapſio.

All the Elect perſeuere in the ſtate of grace vnto the end.] And whereas the Arminians hold, that the Elect doe perſeuere by a diſcontinued perſeuerance, and ſhall at length bee ſaued, though ſinne driue them quite out of the ſtate of grace, and driue all grace away: We plainly affirme, that the Elect perſeuere in the ſtate and habite of faith, by perſeuerance continued, and not interrupted; and in the act or exerciſe of faith ſometimes diſcontinued, but after returnes to it, and holds it on (though with combate) vnto the end.

The perſeuerance of Saints ſtabliſhed by 6. grounds or concluſions, cleared from the exceptions of Aduerſaries.

Thus haue wee ſeene the deſcription of perſeuerance, in the ſeuerall limmes of it: Now let vs ſee ſome grounds or reaſons out of the Scriptures, and the fewer, becauſe we will cleare them from the exceptions of the Aduerſaries, as briefly and plainly, as my beſt art could contriue.

1. Ground: drawne from the promiſe of the Lord, whoſe promiſes being ſealed and ratified by the

the blood of Christ, are all faithfull, *Yea, and Amen*, 2 Cor. 1. 20. But God hath promised, the faithfull shall persevere Ier. 32. 39. 40. *I will make an everlasting Covenant with them, &c.*

Obiect. Thompson in his *Diatribe*, chap. 12. answereth, that such promises especially concerne the Catholike Church, and so would slightly auoyd them all. But, if they be made to the whole, then to the individuall parts, which are Beleevers: for the whole consists of all his parts, and every member hath right in that, which the whole hath right in.

Hence seeing how insufficient his answere is, hee would afterward mend it, in saying, This and such promises belong to the Kingdome of glory. But, 1. hath God so great care to preserve them from falling and departing from him, there where is no such danger of falling, where is no possibility of departing from him? where *Adams posse non peccare*, in this lower Paradise, shall be turned for ever into *non posse peccare?* 2. Who would have thought a man (who would seeme so acute) would give so sudden an answere, not reading the place? for reade the next verse 41. The Lord saith plainly, *I will plant you in this Land, &c.*

The Arminians in their Remonstrance to the States of the Low-Countries, answere to this place, thus, that God indeed by his motion offereth to convert men, so much as is in him, and yet a man may bee not converted: as if a Master (say they) should say to his Scholler, I will make you another boy, I will teach you another tongue, &c. and yet fayles, because the Masters endevour is not well observed

ſerued. So God doth all hee can to conuert, and to containe in grace, but we faile hereof and ſo the promiſe alſo.

Anſw. 1. It ſeemes God promiſeth not to doe any thing, but to endeuour to do his beſt: which cannot ſtand with verſe 27. *I am the Lord of all fleſh: Is any thing hard to me?* 2. It is all one to ſay, that the heart of man is not in the hand of the Lord, to diſpoſe it as he pleaſeth, contrary to Prou. 21.1. 3. If the Couenant which they ſay on Gods part is true, may by our default bee fruſtrate, then is it not the *New Couenant*, but that *Old* one which the Iewes brake and made voyd: For that was firme on Gods part, but fruſtrate by their ſinnes. But this is another manner of Couenant, Ier. 31.31. not a Couenant of workes, but of grace, including faith, repentance, perſeuerance, and all conditions to be obſerued on our parte; and this, our ſinnes cannot fruſtrate: elſe hath it no priuiledge aboue the other. 4. The ſimilitude is abſurd and vnreaſonable, vnleſſe they will ſay, that God hath no more power ouer a man, than a Maſter hath ouer a boy: He may ſay what he cannot doe, and intend what hee cannot performe, becauſe hee cannot giue the boy a diſpoſition, which God can, who cannot ſay more than he can doe. Beſides, they will not deny, but the Lord can, and doth put out another manner of power in conuerting, and containing in grace, than the Maſter can in teaching and informing a Scholler: for, the Maſter doth but ſtirre vp naturall faculties, God createth ſupernaturall. Laſtly, it were happy if Schoolemaſters were ſo happy in their teaching, among whom, all

that

that are taught, learne not; But here, *all that are taught of God, doe come vnto Christ*, Ioh. 6.45.

2. Ground: taken from the ſtraite coniunction or marriage-band betweene God, and his people; betweene Chriſt, and the Chriſtian ſoule. This neceſſarily inferreth perſeuerance in grace. Hoſ. 2.19. I will marry thee *for euer* vnto my ſelfe, in truth, in mercy, and in faithfulneſſe. The Lord marries vs, neuer to depart. This eſpouſall is twofold. One by the outward couenant: ſo all and euery of the Iewes were eſpouſed to God. The other, by inward and powerfull operation: ſo, not all the Iewes, but the Elect among the Iewes, are eſpouſed to him, as Rom. 9.24. Theſe eſpouſals cannot bee diſſolued but thoſe may.

Obiect. 1. The Lord marries himſelfe for euer: but the bond is broken on our part. *Anſw.* Then is it not for euer, if the bond be broken.

Obiect. 2. *Thompſon* anſwereth the place, that all ſuch promiſes *habent annexas conditiones, quibus ſuſpenduntur, & quarum præſtatione determinantur*: ſo the *Arminians*, *That is onely promiſed, which of Gods part is to be performed, but on our part the condition is required, that we repent and depart not from him.* *Anſwere* 1. Contracts of marriage vſe not to be conditionall, but ſimple and abſolute; elſe it is no binder. 2. It is true, this condition is implied and required of vs, that we beleeue, repent, and neuer depart: for, who can perſeuere in faith, or repentance, that wants them? But 1, this condition is not an antecedent or cauſe of the contract, but a fruit and effect of it. 2. It is the Lord himſelfe that

maintaines this condition in vs: As he will not depart from vs, ſo he puts his feare into our hearts, not to depart from him: And, in that he will not depart from vs, we ſhall not depart from him. For then we depart, when his grace firſt departs from vs. Therefore *Dauid* prayeth, *Vphold me, O Lord, and I ſhall bee ſafe.* In a word: Chriſt alone performes all this condition to his Church, Epheſ. 5. 25. 26. he *makes her, formes her, cleanſeth her, and ſaueth her.*

Obiect. 3. To auoyd this place, they adde that theſe promiſes are of temporall things, not ſpirituall, not eternall. *Anſw.* Vnder temporall things, ſpirituall are promiſed, as we ſee in verſ. 20. I will marry thee, *that thou maieſt know the Lord*: And ſo the Apoſtle applyeth it, Rom. 9. 25.

3 3. Ground: taken from the coniunction of Gods Power and Will, which is a ſtrong ground of perſeuerance. 1 Pet. 1. 5. *Wee are kept by his power vnto ſaluation.* *Obiect.* *By faith*, ſaith the Apoſtle, not in the faith. *Anſw.* Yes, therefore in the faith: the Iſraelites were led thorow the Wilderneſſe, therefore were kept in the Wilderneſſe: *Noah* was ſaued by the Arke, therefore both the Arke, and himſelfe in the Arke were ſaued.

Eſa. 63. 1. *The Lord Omnipotent, mighty to ſaue.* 2. Tim 2. 12. *He is able to keepe that which I commit vnto him.* 2 Cor. 1. 21. *It is God who ſtabliſheth vs.* *Obiect.* True, God cannot be ouercome, he is *able to make vs ſtand*, Rom. 14. 4. but wee are weake and quickly ouercome. *Anſw.* That God cannot be ouercome, yet wee may, is falſe: for, be-

cauſe

cause he is able to make vs stand, *wee shall bee established*, Rom. 14.4.

Obiect. A posse ad esse non valet argumentum: It is no argument, He can, therefore it shall be so: He can make Christs body in mo places at once, therefore it is so. *Answ.* It is weake indeed, where Gods Power is abstracted from his Will and Decree: But ioyne his Will to his Power, and it is a sound argument: What God can doe, and will doe, shall be done. From both which resulteth that strong Bulwarke of this cause, Ioh. 10.28. *My Father is stronger than all, and none shall plucke his sheepe out of his hands.*

Arminius answereth, *Quamuis rapi non possunt dum sunt oues, non sequitur tamen, eos non posse desinere oues esse, aut è manu Patris transfugere per peccata*: They may cease to be sheepe, and wander away by sinne. *Answ.* 1 This is an idle begging of the question: for, what doth Christ promise in all that place, but because they heare his voyce, and follow him, and none shall pluck them away; therefore they shall neuer cease to be sheepe? And, if they be neuer plucked away while they are sheepe, they shall abide long enough, euen *till Christ haue giuen them eternall life*: so long shall they be sheepe. 2. If the power of the Father be superiour to all power of the Enemie, as the Text affirmes, then it is aboue all tentations, and suffers no power to make them of sheepe no sheepe. 3. Though the sheepe be weake and straying, of themselues, yet they haue a good Shepheard, whose office is to keep his sheepe, and rescue them from the Lion and Beare, as *Dauid*: and to *leade them in the paths of righteousnesse*, that they erre not from the Fold, Psal.

23.3. Therefore vainly say they, they may slinke out of the Fold, and out of the Fathers hands, though none can plucke them. Besides, though these sheepe be in themselues mutable and fooliſh, yet by Gods power they are preserued from totall mutation or change.

Obiect. Ezek. 34.16.

Answ. Iudge betweene cattell and cattell, and distinguish of sheepe: Some are so onely by externall profession, rather goats in sheepes skinnes, as ver. 17. and Math. 10.6. and 15.24. Others are true sheepe, inwardly marked for Christs, by inward sanctification. These may be exposed to many calamities, but shall *neuer perish*, as in the last verse of the Chapter, as the other may, vers. 16. and be *fed with iudgement.*

4 4. Ground: Rom. 11.29. *The gifts and calling of God are without repentance.* Where first the explication, then the replication.

By *gifts*, are not meant corporall, naturall, morall, not all spirituall, common to good and bad, no, not all spirituall gifts proper to the Elect; for some not being of the essence of faith, and vnion with Christ, may be lost. But heere are meant the gifts of Election, and of effectuall calling; such as faith, hope, charity, remission of sinnes, iustification, repentance, perseuerance in grace, and glorification. These are irreuocable gifts.

The calling of God.] There is a two-fold calling: one ineffectuall, the other effectuall: the former according to meanes, not flowing from Election: for, Mat. 22.14. many are thus called, but not chosen: the latter, according to *purpose*, which is euer effectuall to the

change

change and renewing of the heart.

Are without repentance.] That is, are not changed; repentance a cause of mutation, put, by a Metonymie, for change it selfe: for in God, whose wisedome and power attends all his counsels, can be no shadow or change: therefore gifts of this kinde are vnalterable.

And this is the intent of the place: namely, to shew that though the Iewes became enemies of the Gospell, and vnworthily abused the gracious blessings afforded them by God, yet the Election and promise of God, of calling many of them, and leading them to saluation, is stronger than to bee made voyd by such their vnworthinesse: and the reason is, because these gifts which belong to Vocation and Election, are such as God cannot repent of. So *Augustine*: the Apostle speaks *de donis & vocatione Dei secundum propositum*. And the Papists themselues, as *Suarez* the Iesuite, *Dona Dei sunt ἀμεταμέλητα, id est, dona illa quæ proficiscũtur ex electione, vt verba proximè præcedẽtia indicãt.* *De prædest. lib 2. cap. 6. sect. 36.*

Now for the reply: This exposition meets with two errours of *Arminius*. First, that this place is not meant of Gods immutable Decree of Election, nor of the gifts of faith & perseuerance, but of the Iewes restitution, and calling to the communion of the Gospell: where they take in the effect, and quite iustle out the cause. Secondly, that these gifts and calling proceed not from Election: cõtrary to the second verse of that Chapter, *Hath God cast away his people whom hee knew before?* and to the 5. verse. *Euen so now a remnant is reserued through the election of grace:* and to the 7. verse, *The election hath attained.*

Tohmpſon hath two anſwers to this place. 1. Hee ſaith, Theſe gifts are ſo called, in reſpect of the euent and end, eternall life; but ſo, as in the meane time God may repent againe and againe. Cleane contrary to the conſtant nature of God, and the conſtant tenor of grace, the characters of which are indelible. 2. They are (ſaith hee) ἀμεταμέλητα, in reſpect of God promiſing, not of man receiuing. Vaine man, who wil make the gifts according to purpoſe, to reele and ſtagger according to the wauering and flexible will of man. What? Shall Gods ſtable counſell depend on the leuity and temerity of mans will?

The Remonſtrants anſwere, that though God repent him not *doni ſui*, of his gift, yet man may repent *doni accepti & retenti*, of the gift, receiued and held: beſides, that God doth repent of his gifts, if man abuſe them: as Gen. 6. 1 Sam. 15. ſo as though God take not away his gifts, yet man may caſt them away: though God reuoke not, yet man may reuolt, and ſcatter thoſe gifts.

Anſw. 1. Thus Gods mighty power is made ſubordinate to the power of the creature. 2. The promiſe of God faileth: for the tentation exceedeth their ſtrength. 3. Gods wiſedome giues not ſuch gifts to ſuch as will caſt them away, or to none but ſuch as know the excellency of them. The new name is not knowne but to him that hath it, and hee that hath it, knoweth it. 4. God not onely not takes away the gifts he thus giueth, but preſerueth them: for this is the difference between the grace of Creation, and Regeneration. God frames our will, and makes it willing to perſeuere, that all the glory may

be

be his: *Nothing is ours, therefore boast of nothing.* 5. It is true, that all conditions required, are easily broken on our part, our worthinesse being like *Israels*, Deut. 9.6. But the Lord worketh all conditions for vs and in vs; Psal. 61.7. *He shall dwell before God for euer: O prepare mercy and faithfulnesse, that they may preserue him.* Which may better be seene by comparing these places together, Exod. 19.5. with Ezek. 36.27. 2 Chron. 15.2. with Ier. 32.39. Ioh. 15.7. with Ioh. 17. 11,15,17.

In nullo gloriandū, quia nihil est nostrum: Cypr. Ad Quir. l. 3. ep. 4.

5. Ground: Whatsoeuer our Lord Iesus prayeth, shall certainly come to passe, Luk 11.41.42. But Christ prayeth for the perseuerance of the faithfull, Luk. 22.32. Ioh. 17.15. therefore they shall perseuere.

To the Proposition they answere, that it is not true alwayes; for Christ prayed for his enemies, that his Father would pardon them, but was not heard. But how rash and dishonourable to Christ is this answere, beside the falshood of it? For 1. Was there not absolute conformity betweene the will of God, the Father and the Sonne? Could Christ aske or desire any thing, which stood not with the will of his Father? 2. Did Christ pray for all and euery of his enemies? as if he had not said, that some of them sinned against the holy Ghost; for whom he must not pray, Math. 12.31,32. And, if hee prayed for some, was he not heard, seeing by vertue of that prayer so many thousands were conuerted at one Sermon, Act. 2.41? Surely he prayed for all his owne, and was heard. 3. This their answere is a meere cauill: for, our question is of that which Christ asketh for the

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Elect, and not for his enemies: And here they expresly graunt, that whatsoeuer he prayed for, for the Elect, he is heard in, and obtaineth.

Then they answere to the assumption: that Christ prayed not absolutly for the perseuerance of the Saints, but conditionally. To this I say, 1. Wee neuer read of this condition in petitioning perseuerance. 2. Their Champion *Thompson*, cha. 19. denieth it, saying, *Oratio Christi pro Petro proculdubio ex absoluta voluntate processit, & fuit efficax, & exaudita.* Christs prayer for *Peter* proceeded (no doubt) from his absolute will, and was effectuall, and heard.

Therefore they answere againe; that it was made for *Peter* vpon speciall occasion. I answer, no: 1. Christ intends his speech and prayer further then *Peter*. *Peter* (saith he) *Satan hath sought to winnow*, not *thee*, but *you*, ὑμᾶς: though as a good Phisician he applies the playster to the part affected, but neglects no part of the body, so Christ turnes him to *Peter*, now most distressed and diseased, hereby putting him in mind, 1. of his fall, to humble him, 2. of his rising, to comfort him, 3. of his duty, to quicken him, *Thou being conuerted, strengthen thy brethren.* 2. Christ prayed the same for all the Disciples, Ioh. 17. 11. *Holy Father, keepe them in thy Name: And not onely for these, but such as shall beleeue in their Word to the end of the world*, vers. 20.

Obiect. But *Peter* failed in faith for the present, for all that, and so may Beleeuers: and by that word, failing in faith, we say, Christ signified onely *actum finalem*; and so, notwithstanding the prayer of Christ, *Petrus mortaliter peccare potuerit*, he might sinne vnto death.

death. *Itaq; defecit fides, & non defecit* Thompſ. ibid.

Anſw. 1. *Auguſtine* vnderſtood better then he, what it is to faile in Faith, namely, not to perſeuere vnto the end: And therefore he that is wholly cut off for a time, perſeuereth not. 2. Chriſts prayer was heard, which was not ἵνα μὴ λείπῃ, but ἵνα μὴ ἐκλείπῃ, not that his Faith ſhould not faile in part, but not vtterly and altogether vaniſh. So *Chryſoſtome*: *non dicit* ἵνα μὴ ἁρπάσῃ, ἀλλ' ὡς μὴ ἐκλιπεῖν τὸν πίστιν. For by Chriſts care and fauour it was, that *Peters* Faith did not altogether vaniſh. He failed in confeſſion, not in affection. His Faith was not *ficta*, fained, therfore not *fracta* broken: It was *concuſſa, non excuſſa*, ſhaken, but not ſhaken off. *Corde tenuit illum quem voce denegauit*, ſaith *Gregory*: He denied Chriſt with his mouth, but held him ſtill in his heart. We graunt *Peters* Faith wounded, not dead: his confeſſion oppreſſed with feare, not wilfully reiected: his ſinne miſerable, not mortall or deadly in *Thompſons* ſenſe.

Aug. de corrept. & gratia. ca. 8.

6. Ground: taken from Gods continuall being with the Elect, their in-being in Chriſt, and the Spirits in-being in them. 6

Firſt, the preſence and ayde of God in trials, *will not ſuffer them to bee tempted aboue that they are able*, 1 Cor. 10. 13. God is continually preſent with his, Eſa. 46. 4 in ſixe troubles, and in ſeuen, in their paſſage thorow fire and water: and to this end, that they be not drowned and ouercome, but to ſupply both ſtrength, and euaſion. *Obiect.* In that place God promiſeth (ſay they) ſufficient ſtrength to ouercome all temptations, but, onely to them that are waking: yet God abides faithfull, forſaking them

that

that forsake him. *Answ.* 1. But the question is, Whether is God faithfull in this promise of preseruing them in Faith, and in not suffering any tentation to befall aboue their strength, or whereof he will not giue a good issue? And if he be, whether they shal forsake him whom he forsaketh not? 2. The whole Word is giuen, not to them that sleepe, but them that wake: But who is it that makes vs awake, and keepes vs waking, but the Lord? Psal. 121. 4. Or who calls vs out of our beds, but he? Cant. 5. 2.

Secondly, their in-being in Christ preserues them as liuing members of a liuing Head: who therefore is called *the saviour of his body*, Eph. 5. 23. *Obiect.* This is true of his members, so long as they be liuing, louing, dutifull, obedient members. *Answ.* 1. There is no elect person, and regenerate, but is a liuing member: for the Head preserueth life in euery member. 2. He that made him a member being no member, can and doth restore and recouer him, though sicke, vnsound, and hurt: dealing with his members as wee doe with ours, who tender, and wrap, and make much of sore and weake members, not considering them as full of corruption, but as members. Ioh. 6. 37. *Whatsoeuer the Father giueth me, commeth to me, and he that commeth to mee, I cast not out.* *Obiect.* True, if he alway come to Christ: but hee may depart and goe away of himselfe. *Answ.* No: Christ shewes in the 40. verse, what he meanes by not casting out, namely, hee shall euer abide in my fellowship, and family: for I will effect, that *hee shall haue eternall life.* Againe, Ioh. 17. 12. *Whom thou hast giuen mee, I haue kept, that not one of them is perished:* and

Iude

Iude.1. Such as are called and ſanctified, are alſo *preſerued of Ieſus Chriſt*. But how is he preſerued, that departs and goes away?

Thirdly, in whomſoeuer the Spirit dwelleth, hee muſt needs perſeuere in grace, ſo long as hee dwels there: but the Spirit dwels alway in the Elect, after conuerſion, Ioh.14.16,17. I will pray the Father, and he ſhall giue you another Comforter, that hee may *abide with you for euer*: Which cuts off their thredbare anſwere, of, So long as the Spirit dwels, and alſo their diſtinction of abiding for a time, and for euer.

Whoſoeuer hath the Spirit of God, is borne of God; and whoſoeuer is borne of God, ſinneth not, that is, ſo as ſinne recouer his raigne and power: The reaſon is, becauſe the *ſeed of God abideth in him*, 1 Ioh.3.9. that is, either the Spirit of God, whoſe vertue is a principall efficient, or the Word, whereby as an inſtrument we are regenerate and begotten to God. *Obiect*. True, ſo long as they are borne of God, and ſo long as the ſeed abideth in them, they ſinne not. *Anſw*. So *Bellarmine* anſwereth, *Non poteſt lethaliter peccare quamdiu perſeuerat filius Dei*, changing the caſuall particle of the Apoſtle, *quia*, into a conditionall *quamdiu*. So *Thompſon* alſo, cha.20. But the Apoſtle is expreſſe againſt their abſurd euaſion: He is alwayes borne of God, becauſe the ſeed of God abideth in him, and is in him for euer. Nay, his natiuity of God keepes him, that he cannot fall from God finally, and returne into the Kingdome of Satan againe: ſo chap.5.18. *Hee that is borne of God, ſinneth not, but preſerues himſelfe, and the wicked toucheth*

Bellarm. de iuſtif. Lib.3. Cap.15.

eth him not; that is, hath power giuen him of God, whereby to preserue himselfe, that Satan touch him not in his Free-hold, or snatch him backe againe to death and destruction.

These are some of the grounds, by which this comfortable Doctrine is confirmed: with which to auoyd prolixity) I will content my selfe. Now for the manifold Obiections, which are made against it, I will endeuour to preuent them all in some fewe Conclusions.

Most of the obiections preuented in foure positions or conclusions.

The first is this: *No precept to beware of falling away, no promise to perseuerance, no commination or threatning against Apostates, doth proue, that a true Beleeuer can fall away wholy, or finally.*

Hortatio ad tantam diligentiam ne deficiant, non arguit defectabilitatem absolutam omnium ad quos exhortatio adhibetur, sed cum certa perseuerantia conuenit, vt media cum fine, causa cum effecto.

For the former: where we are exhorted to *beware of falling away from the grace of God*, Heb. 3. 12. and to *take heed, that standing wee fall not*, 1 Cor. 10. 12. and where *blessednesse is promised to him that feareth alwaies*, Pro. 28. 14. none of these exhortations to so great diligence, and feare and watchfulnesse, argue such an absolute defect in all them to whom they are giuen, and in whom they are found, but agree with certaine perseuerance, as meanes with the end, the cause with the effect: Because,

1. They are deliuered to hypocrites, as that in 1 Cor. 10. 12. Let him that *thinks* he stands, take heed lest he fall: because they wanting Faith, deceiue themselues with a vaine presumption, and opinon of Faith, and fall away. But what is this to the sound Beleeuer?

2. If they be deliuered to the godly, who may also grieuously fall from Faith and other graces, they proue

proue not they can fall from true saving grace, at least in the habit and gift, but onely in the measure, degree, and parts; all which they ought to maintaine and preserue. But one thing it is to fall, another to fall away: One thing to fall from the first loue, another, from all loue.

3. No feare of falling impeacheth the certainty of not falling away. Our Lord Iesus himselfe feared, and fasted, and prayed forty dayes and forty nights, before his temptations, that in his example we might see, that our feare is not then frustrate, when perseuerance is certaine.

Christus ipse timuit, vt exemplo doceret, timorem omnem non esse frustraneum, vbi perseuerantia est certa.

4. Meanes of perseuerance and not falling away, cannot be certaine proofes of falling away, but rather against it. But exhortations are such meanes, while 1. they admonish vs of our imbecillity in our selues, 2. driue vs to our hold, to get strength from God, and implore his ayde and helpe, 3. dayly to awaken vs out of our dulnesse and security, 4. to vphold vs, being ready to faint and grow weary, by cherishing Faith and other graces, 5. not to bring in doubting, but keepe vs in good assurance, while we vse the meanes prescribed, still looking at the promises.

And for threatning and comminations against Apostates and back-sliders, as Ioh. 15. 6. *Euery branch that beareth not fruit in me, I take away and cast out*: and Heb. 10. 26. *If we sinne willingly, after we haue receiued the knowledge of the truth, there remaines nothing but a fearefull expectation of vengeance.* 1. These and the like threats are properly meant of seeming branches that bring leaues, but otherwise are barren and fruitlesse,

leſſe, as a true branch in Chriſt cannot be, verſ. 5. 2. All theſe comminations are conditionall, *if a branch beare not fruit*, which though it be impoſſible in a true branch, yet they are of vſe to them, to ſtirre vp their care and watch; and further can conclude nothing. 3. Many ſuch places, as Heb. 10. 26. are of ſuch as ſinne againſt the holy Ghoſt, which themſelues ſay is not incident vnto a true elect perſon.

2. *Concluſion: No prayer or petition in Scripture, either for not loſing the Spirit, or for reſtoring the Spirit, concludes againſt the elects perſeuerance in grace, but for it*: Becauſe firſt, prayer of the Spirit argues the preſence of the Spirit, and being a prayer of Faith, cannot be denied; Secondly, it is ordinary for the Saints to pray, *Take not away thy holy Spirit*, Pſal. 51. 11. for he is ſometime taken from them, not in reſpect of his exiſtence, but of his powerfull working; not in reſpect of the ſauing gift, but of the meaſure, degree, and operation of it: As he is taken away from the wicked, not in reſpect of the gift of Regeneration, which they neuer had, but of ſome common gifts, either naturall, or ciuill, for office or the like, as in *Saul*, 1 Sam. 15 16. Thirdly, it is as ordinary for them to pray for the returne of the Spirit, and creating a new Spirit, who is indeed quite gone, not in himſelfe, but in their ſenſe and apprehenſion: But this concludes nothing, that becauſe they feele him not, therefore he is not there, no more than a man in a ſwoone may conclude he hath no life, or a child in the wombe not to liue, becauſe it vnderſtands not the life of it. Fourthly, it is not (as they ſay) in vaine for them thus to pray, though they cannot fall away

Pſal 51. 11. 12.

becauſe

because 1. it is an obedience to Gods Commandement: 2. a testimony, that we depend on his strength and promise for perseuerance 3. that we shall attaine this gift in Gods owne meanes, which is Prayer.

3. *Conclusion: No phrase in all the Scripture concludes against the perseuerance of the Elect*; though in some phrases they picke many quarrels. As we may see in some of most seeming contrariety.

For this in the Text, that some beleeue onely *for a time*, we haue formerly shewed, that this was farre from *iustifying* faith, of which our question is, but is meant of *temporary* faith, which hath no promise of perseuerance, as this hath. But how weake were the conclusion, Some fall from temporary faith, therefore others may fall from iustifying faith?

Gal. 3. 3. *Some begin in the Spirit, and end in the flesh.* *Answ.* 1. The Apostle writes not to particular Beleeuers, (of whom we speake) but to foolish Apostates, that neuer truly beleeued. 2. By *spirit*, is not there meant the Spirit of Regeneration, but, they begun in the doctrine of the Gospell, called *spirit and life*, Ioh. 6. 63. and *the ministery of the Spirit*, 2 Cor. 3. 8. 3. By *ending in the flesh*, is not meant the state of a man vnregenerate, but the fleshly doctrine of false apostles, sauouring wholly of fleshly and carnall wisedome. So as the Apostle chargeth them not with falling from true Regeneration, (which they had not, and of which we now speake) but from the profession of the Gospell, which they had receiued. Now how inconsequent is this, Many fall from professing the truth, therefore the Elect fall from grace?

Exod.

Exod.32.32. Some are said to be *blotted out of the booke of Life*: not wicked onely, Psal.69.28. but the Elect, as *Moses* prayed that he might. *Answ.* 1. Symbolicall or figuratiue arguments proue nothing, as this is, for God needs no bookes. 2. *Moses* wishing not simply, but conditionally, If it might be, If Gods glory and his peoples good might thereby be preferred. *Suppositions are no positions.* 3. The Lord himselfe denies, that *Moses* or any Elect could be blotted out, saying, *Not thee, but him that sinneth against me*, that is, lets sinne raigne in him. 4. There is a two-fold booke, a two-fold writing, and a two-fold blotting. First, there is a Booke of Gods eternall Decree of Election; in which booke of life who euer are written, they are neuer blotted out: for *the foundation of God abideth sure, and hath his seale*, 2 Tim.2.19. This Booke is sealed. And if a man say, *Quod scripsi, scripsi, What I haue written, I haue written*, Ioh.19.22. *Num Deus quenquam scribit & delet*, saith *Augustine*? *Doth God write any man in his Booke, and blot him out againe?* Secondly, there is a booke of the execution of that Decree, which lies in earth, as that in heauen, the Church-booke, wherein men are actually enrolled into the company of the Church, and receiued into Gods Couenant & Family, by professing the Word and Sacraments.

Conditio nihil ponit in esse.

August. in Psalm 69.

Now such as are written in this Book, are written in, in the iudgement of charity, not of certainty. True members are indeed written, the hypocrite only in the opinion of himselfe and others. And this is the two-fold writing, one true, the other imaginary. *Augustine* on Psalme 69. expresseth it excellently, thus:

thus: *Dicuntur scripti, quia sic putant & putantur: nec sic accipere debemus, &c. sed hoc dictum est secundum spem ipsorum, qui ibi se scriptos putabant.*

So also there is a twofold blotting; 1. Out of the Church, when their hypocrisie is discouered, and they thrust out of the company of the faithfull, among whom they were written and numbred 2. Out of the other Booke in heauen, when they are declared and manifested neuer to haue beene written there.

Delenter, cum declarantur ibi non esse. August.

Now the argument is weake, Because some are blotted out of the Booke of the Church, therefore some out of the Booke of Election: and, because some are declared neuer to haue been written in the Booke of Life; therefore those that are indeed written there, may fall away.

Rom. 14. 15. We reade of *some destroyed, for whom Christ died*: therefore members of Christ may fall away, and perish. *Answ.* 1. By *destroying* is meant, not a casting of the foundation, but a scandalizing of our brother in indifferent things, (of which, the Apostle there treateth) whereby wee destroy so farre as is in vs, and plucke him from Christ: but if he be a true Beleeuer, the mighty hand of God vpholds him, perhaps not from falling, but from falling away. 2. Christ is sayd to die for a man two waies, 1. Improperly and generally, for the whole visible Church, for whom his death is sufficient: 2. Properly, truly, and specially for the faithfull and Elect, to whom it is effectually applyed in the vertue and merit of it. Many of the former may be destroyed, none of the latter. 3. Members of Christ are so

two waies: 1. In the iudgement of charity, and of the Church, all outward members of the Church are to be reputed, redeemed, and iuſtified, till by their Apoſtaſie they declare thēſelues hypocrites; for whom Chriſt neuer dyed: 2. In the iudgement of certainty he dyed not for all, and euery one. Now the weakneſſe of the argument appeares euidently, That becauſe ſome fall away, for whom Chriſts death is ſufficient, therefore they may, to whom it is effectuall; or becauſe ſome, who in the iudgement of charity onely are redeemed, fall away; therefore ſuch as are certainly redeemed by his death, may.

2 Pet. 1. 9. We reade of one who *was waſhed, but forgets he was purged from his old ſinnes. Anſw.* There is a twofold waſhing: One outward, by the water of Baptiſme, by externall profeſſion, and outward reformation, as *Simon Magus:* The other inward, true and reall, by the blood of Chriſt, applyed by the Spirit and faith, by means of the Word, and by the waters of ſanctification. And accordingly there is a twofold purging, one reall and exiſtent, the other in opinion, profeſſion, and iudgement of ones ſelfe and others. The former beeing truly waſhed, cannot forget their purgation, as the latter may. One drop of that water ſpringeth vp to eternall life. But it is no good argument, Some profeſſing cleannes and puritty, fall away, therefore ſuch as are cleane indeed, ſome waſhed with outward water, therefore ſuch as are baptized with the holy Ghoſt and fire.

Heb. 6. 4. and 10. 26. Some that are *inlightened, and taſte of the good Word of God, and are partakers of the holy Ghoſt, and are ſanctified by the blood of the Co-*

uenant,

uenant, fall away and cannot bee renewed by repentance; Therefore Elect persons may fall away finally. *Anſ.* 1. In *generall:* None of all theſe phraſes implyeth true Regeneration: Beſides, the Apoſtle ſpeakes of hypocrites, and ſuch as ſin againſt the holy Ghoſt, not of any true Beleeuer. 2. In *ſpeciall*, and to the particulars.

Some that are *inlightened*, fall away.] But this is of knowledge in iudgement, not in affection: of knowledge in the braine, not in the heart: of bare illumination, without thorow-renouation, or reformation: of ſcience, without conſcience, experience, practice. What a great meaſure of knowledge had *Demas*, *Iudas*, and *Iulian* attained, by which they ſeemed to haue cleane eſcaped ſuch as are wrapped in errour? And yet they were againe intangled in errour, the greateſt errour being to know, and not to doe. Now what argument is this, It is poſſible for ſome truely inlightened, to fall away, therefore for ſome truely regenerate?

Thy taſte the heauenly gift, and the good Word of God, and yet fall away.] *Anſw.* By *taſting*, may be vnderſtood two things: 1. An *approbation* in iudgement, ſeeing in ſome meaſure the excellency of the gift, Ioh. 4. but this in generall, not in ſpeciall; in others, not in himſelfe, as *Balaam* and *Agrippa*: 2. An *inclination* in the affection, rauiſhed with that excellency, as the bad ground receiued the ſeed with ioy, and hearing and ſeeing the happineſſe of the Saints, wiſh and deſire to partake of it, if by wiſhing they could winne it: but deale as hard Chapmen, who ſee a commodity, and their owne need of it, and

prize, and cheapen it, but will not giue ſo much as it muſt coſt them, and ſo goe away without it. *Balaam* wiſhed to die the death, but would not liue the life of the righteous. And the young man in the Goſpell was loth to ſell all, and ſo went away without ſaluation. Whereas a ſound Beleeuer will ſell all with the Diſciples, and account all but loſſe or dung with *Paul*, and exchange the treaſures of Egypt with the Croſſe of Chriſt, as *Moſes*. Thus the hypocrite, onely taſtes the gift, and feedeth not, but the Elect feed on the Bread of life, and drinke of the water of the Well of life, vnto life eternall. Now this is no good argument, becauſe ſome that taſte doe fall away; therefore ſo may he that feedeth on Chriſt.

They that are *partakers of the holy Ghoſt, and ſanctified by the blood of the Couenant*, fall quite away.] Hypocrites are *ſanctified by the blood of the Couenant*, 1. in reſpect of profeſſion, not of the power of holineſſe, 2. in reſpect of externall communion with the members of the Church, in the Word and Sacraments, not of inward ſociety or ſanctification, 3. in reſpect of the application of the blood of the Couenant, not by the ſpirit, but by the means; but diuerſly from that to the Elect: To the Beleeuer, truly by faith, and to his ſaluation: To the hypocrite, in outward ſhew and appearance, in opinion, in the iudgement of charity onely, and to his greater condemnation, 1 Cor. 11. 27.

They are alſo *partakers of the holy Ghoſt*: that is, excellent gifts of the holy Ghoſt: as 1. the ſpirit of feare, howling for ſinne, and ſorrow, wiſhing the ſins had neuer beene committed, as in *Cain*, and *Iudas*; but

but alwayes want the Spirit of loue; 2. Externall reformation in great measure, as *Herod* did many things, but kept one *Herodias*; 3. Feruent zeale for the Lord, as in *Iehu*, 2 King. 10.16. but, for a start, at the beginning, and for the sinnes of others, not the owne: 4. Holy motions, with which the Spirit inspires them, and often purposes and promises to follow them, as *Saul* had many.

But, 1. they neuer haue any but common gifts, not the speciall gifts of faith, charity, true repentance, proper and peculiar to the Elect: 2. Though they haue the gifts of the sanctifying Spirit, yet not the gifts of sanctification: 3. They neuer come to bee *sanctified throughout, in body, soule, and spirit*, 1 Thes. 5.23. nor to bee throughly *changed into the Image of God*, 2 Cor. 3.18. Now this is a weake argument, Because some hauing the gift of the sanctifying Spirit, fall quite away, therefore some also that haue the gift of sanctification.

They that *taste of the powers of the life to come*, fall away.] This tasting also is incident to hypocrites, and standeth in two things: 1. Thoughts and meditations of the life to come: 2. A powerfull working and forcing of the heart to looke somewhat that way, and to doe something, seeking to enter. Yet they shall neuer enter: 1. Because they onely taste, not digest these meditations, to follow them home: 2. Because if they performe any thing, they doe it not purely, not for Gods glory, but themselues; not for loue of God, but selfe-loue; Gods glory and seruice shall bee subordinate to their owne benefit. 3. Because they are not vpheld with patience

to fruition, as the Elect are.

Thus much of the *Phrases* of Scripture, which seeme to infringe the Doctrine of the Elects perseuerance. Many moe there be, but these are the principall. Now to *examples*.

4. *Conclusion: No examples in all the Scripture proue falling away, wholly and finally, from sauing grace. Bellarmine* brings in a great number: as if what he cannot effect by waight of argument, hee would by a number of examples. Wee will quickly dispatch them, by reducing them to fiue heads.

1. Of Angels, who fell wholly and finally from grace: Which instance is cleane out of the socket: For our question is not of Angels, but Elect men; not of the grace of Creation, but Redemption; not of *Legall* inherent righteousnes, but *Euangelicall* imputed by faith in the Mediator, of which they are not capable, because Christ tooke not their seed, but mans.

2. Of *Adam* in innocency, who lost all grace, though he was perfectly righteous; therefore much more those who haue grace imperfect. *Answ.* 1. This example is to no purpose, the question being of men truely iustified in Christ: as *Adam* in innocency was not. 2. They must prooue, that *Adam* fell from his estate of Renouation and Faith in the Messiah, or else they proue nothing. 3. That he fell from all grace of Creation: which is hard for them to prooue, and many of the learned hold the contrary. 4. *Adams* grace in innocency, and ours now are farre vnlike: He had more measure of grace, but ours hath more priuiledges: He had grace whereby he

he might haue continued if he would: we haue grace wherby we both can and will. So the argument is vtterly naught.

3. Of whole Churches, as Rom. 11.20. *The naturall branches are cut off.* *Answ.* The Iewes were cut off in respect of the outward Couenant, and the common state of that people, as any Nation may, but not in respect of Faith, if inward and effectuall. So of the Galatians, chap. 3.1. they were *cut off from Christ*: this is spoken of the visible face of a Church, not of the invisible; or, of such as had a profession onely, not faith, or not true. So in Esay 2.22. *The faithfull Citie is become an harlot:* That is, the Citie, which was a seat of faithfull men, is corrupted with idolatry, not the faithfull in the City. Againe, faithfull men may bee corrupted, but not wholly, not finally.

Most true of Rome, and the Church therein.

4. Of hypocrites, as *Iudas*, *Demas*, *Saul*, *Simon Magus*, *Hymeneus*, and *Philetus*, who made shipwracke of faith and a good conscience. *Answ.* 1. They might spare their bead-roll: for the question is of none such; for they haue no true grace to fall from. 2. These must fall from all the shadow of grace they haue: the Talent must bee taken from them. 3. Hypocrites are sayd to depart from the faith, not the grace of iustifying faith which they neuer had; but either the doctrine of faith, so called in *Iude* 3. or the profession of it, or from temporary faith.

5. Of good and truly gracious men: for whom I answere thus: 1. *Dauid*, the act of his faith was interrupted, not the habite; the flame of faith appeared

Folia abierit, radix viuit. Theoph. in Luk. 22.

peared not, but the ſparkes remained; and beſides, he repented, as we ſee in Pſal. 51. 2. Of *Peter* it is true which *Theophylact* ſaith, *The leaues faded, the root liued.* 3. For *Salomon*, he fell not quite away, but was ſaued: both becauſe it was neuer ſaid of any Reprobate, that hee was *loued of God*, as of *Salomon*, 2 Sam. 12.24 and becauſe he was an holy Pen-man of Scripture, and a Prophet, therefore ſate in the Kingdome of God, Luk. 13.28. and becauſe of the promiſe, to *ſcourge him with the roddes of men, but not take away mercy from him*, 2 Sam. 7.14,15. 4. For the Prodigall ſonne who is thought quite loſt, and dead after he was a ſonne: 1. It is a ſymbolicall argument: 2. He was dead and loſt, that is, to his father, and in his owne ſenſe; and ſo may Gods children be: 3. He returned, and was receiued. 5. For *Paul*, who *wiſhed himſelfe cut off for his countrie-men.* Rom. 9.3. 1. He ſpake not ſimply, but with implicite condition, if God might rather glorifie himſelfe in his reiection, than in caſting off his Countrie-men: 2. He onely manifeſts his affection to them, but concludes not ſuch an effect in himſelfe: 3. Hee ſaith not, hee could be ſeparated from Chriſt, but in this caſe hee could deſire it. And whereas he ſaith in 1 Cor. 9.29. he endeuours and beates downe his body, *leſt he be a Reprobate*: I anſwere, 1. He ſpeakes not poſitiuely, but ſuppoſitiuely: 2. *Reprobate* is not there oppoſed to Gods Election, but mans approbation: Hee would not bee reproued for not hauing his life anſwerable to his Doctrine: 3. If it were oppoſed to Gods Election, yet it prooued nothing, but rather the contrary: he endeuours not to be a Reprobate,

or not to be so manifested, therefore being an Elect Vessell, can hee be cast away? No, therefore he shall not.

In a word, if the faithfull be said to fall from grace, it is *lapsus*, not *prolapsio*, a falling, but not a falling away: it is from the measure, or the degree, or the sense, not the whole grace giuen; as the Pastor of the Church of Ephesus fell from his *first loue*, not all loue. And it is inconsequent, The faithfull may fall for a time, and in part, therefore wholly and finally. Reu 2.4.

Therefore wee conclude, that no regenerate man can fall *totus, à toto in totum*, the whole man with full consent, from all grace and goodnesse, into all euill, or any euill for altogether, to the end. So as when all is obiected against this Doctrine, that can be, *true grace* (we see) *is blessed with continuance*.

Obiect. This Doctrine of perseuerance doth much hurt, to make men secure, and take liberty to sinne.

Answ. 1. Fire can neuer make a man freeze for cold, nor the fire of grace to freeze in sinne. 2. No good man can hence purchase a licence to sinne: for 1. to be elect, and giuen vp to sinne, implyes a contradiction, for wee are *chosen to be holy*, Eph. 1.4. 2. To perseuere, is to *cleaue to the Word* of Christ, Ioh. 8.51. 3. As he that beleeues he may quite fall from Christ, is no true Beleeuer, no more is hee that thinkes he cannot, and doe what he list: for faith is most industrious in the meanes. 3. Though wicked men will *peruert Pauls writings*, yet he must write: and though they doe peruert truth to their destruction, yet wee must propound such profitable and necessary truths: for 1. This confirmeth the faith of the Elect, and 2 Pet. 3.16.

raiseth

raiſeth them out of deſpaire, and excites them to repentance, by leading them out of themſelues, to fixe their eyes, not on the vglineſſe of their ſinnes onely, euen after grace receiued, but vpon Gods promiſes, Chriſts prayers, and power preſeruing them to ſaluation. 2. Nothing makes the Saints more loue God, than ſo free and vnchangeable loue. 3. It excites them to much thankfulneſſe, when being acquainted with their owne weakneſſe, and Satans dayly aſſaults, they ſee themſelues ſet into ſo firme an eſtate of happineſſe, as they are armed againſt the dread of vtter foyling or forſaking. Whence *Bucer* on Ioh. 6. ſaith, *Nothing is more profitable, than to preach to Beleeuers, that it is impoſſible for them euer to fall from grace.*

Nihil vtilius quàm prædicare credentibus, impoſsibile eſſe vt vnquam gratia excidant. Bucer in Ioh. 6.

Vſe 1. Let all this moue vs to the earneſt deſire of ſo permanent a condition, and ſo to labour for truth of grace, which onely ſhall continue. Content and pleaſe thy ſelfe with no ſeeming or vnſound grace, which ſhall leaue thee in thy greateſt need. In earthly things men deſire ſuch as are moſt durable, and lay about them for long eſtates, of life, or liues, or fee-ſimples: And why not here, in ſo great neceſſaries and expectations?

2. Let this prouoke vs to perſeuerance in the ſtate and meaſure of grace receiued. And hereunto let vs conſider, 1. The end of redemption, to ſerue the Lord in righteouſneſſe and holyneſſe *all our dayes*, Luk. 1.75. 2. That righteouſnes departed from, is vaine and forgotten Ezek. 18.24. All labour, prayers, hearing, yea, all ſufferings are loſt, as the Galatians *ſuffered many things in vaine*, Chap. 3.4. 3. Thou ſhalt

ſhalt bee iudged as thou art found when the Lord comes: the queſtion ſhall not bee, what thou waſt once, but what thou art. As the tree fals, ſo it lies: If of ſtraight it bee growne crooked, ſo it ſhall bee iudged. 4. This makes Election ſure, and is a note of the ſaued of the Lord, *to continue to the end*, Math. 24. 13. Glory and immortality is the part onely of ſuch as *by continuance in well-doing ſeeke it*, Rom. 2. 7. And our Sauiour is expreſſe, Luk. 22. 28. *To you which haue continued with me in tentations, haue I appointed a Kingdome, as my Father hath appointed me a Kingdome.* The Lord make vs vpright, that by continuing in his Word, wee may manifeſt our ſelues Diſciples; ſo following our Lord with patience and perſeuerance in holineſſe, vntill he bring vs vnto an vn-diſcontinued happineſſe purchaſed by his owne blood.

Amen.

Prima perit, perit altera, & altera, quarta perennis. *De terra infrugifera, & frugifera.*

FINIS.

6 SE 55

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